

INTERNATIONAL

Journal

OF RELIGIOUS EDUCATION

November, 1951

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Editorials

Everybody's Business IS Everybody's Business

IF YOU BEGAN in the middle of this magazine and are working backwards, you may have seen a reference somewhere about The Call to United Christian Youth Action. It may seem that the several articles have said about The Call all that needs to be, or can be, said. Yet I want to point out that The Call is the project not alone of the United Christian Youth Movement, nor indeed of our Department of Youth Work. It is a venture to which all of us in the Division of Christian Education are committed. For it we all feel a heavy responsibility.

As early as November, 1949, the executives of our denominational boards of Christian education heard The Call presented by some of the United Christian Youth Movement leaders. They voted to approve the program in principle and have given it their hearty cooperation and their financial support at every point. The bodies responsible for business and budgets in the former International Council of Religious Education and the present Division of Christian Education have provided also for its fiscal underwriting. Endorsement came quickly from the committee which reviews educational programs. Our Executive Secretary, Dr. Ross, remembering his earlier years in denominational youth work, has supported the idea of The Call from the very beginning.

Here at our Division Headquarters we have all agreed that The Call is the Youth Department 1951 priority. We have endeavored to keep the desk of Wilson Cheek, of Dennis Savage, and the other UCYM Staff people free from all responsibilities not directly connected with The Call.

The National Council's Department of Evangelism has added a staff member in Youth Evangelism, Alva Cox, who is working long hours on the evangelistic aspects of The Call. The Department of Audio-Visual and

Radio Education has worked and will work with the audio-visual aspects of the movement. The Department of Public Relations finds this one of their most intriguing opportunities to inform the public not only about The Call, not only about Christian youth work, but about our whole cooperative movement. So we might go in turn to the doors of our other offices. Without exception all our departments are doing what they can to insure its successful completion.

The Commission on Christian Higher Education and the Joint Commission on Missionary Education are just as much committed to The Call as is the Commission on General Christian Education. The missionary education people are keenly interested in the program of United Christian Youth Action around the world. Those interested in our college and university work see The Call as the greatest opportunity of our generation to enlist the finest of the church's youth in a serious attempt to hear and answer the will of God for their lives, many of which persons are now or will soon be on our college and university campuses.

The Call belongs to *all* of us here at 79 East Adams Street. We are all behind it, under it, around it—use any preposition you like.

That is happening not because it is a big venture which, for the sake of our Division's prestige, must succeed. It is because we see this at once as God's work and as our chance to work with him.

GERALD E. KNOFF,
*Associate Executive Secretary,
Division of Christian Education*

Yours for the Asking

THE new department, "Yours for the Asking," has been omitted for this month to give as much space as possible to the Call to United Christian Youth Action. It will be resumed in December. Readers are asked to send in questions and "Ideas of the Month" for use on this page.

Call to Leaders of Youth

THE EDITORS and the members of the Editorial Board of the *Journal* are happy to be able to devote this issue to youth work and to The Call to United Christian Youth Action. They are convinced that The Call is one of the most significant developments that have ever come in young people's work. They believe that its great importance to young people in each local church demands that it be given full treatment in the *Journal*.

This special issue is primarily for leaders of young people in the local church. Its purpose is to help adult leaders understand how The Call can enrich their entire youth program and how they can best help young people make the most of its program of action.

The Call was initiated by young people and is inspired by their vision and daring. It has such great possibilities, however, that the help of adult leaders is needed to make sure that all young people have an opportunity to participate.

Young people are first of all rooted in their families, local churches and communities, but it is imperative for their growth and for the church that they become a part of the larger fellowship of Christian action and service, beyond the local community. The Call can help them expand their horizons and become a part of that larger fellowship, through a great united program of study, evangelism, service, and giving.

The Call can be the beginning of a stronger youth program and a stronger church for years to come if adult teachers, leaders and advisers give the young people their enthusiastic and imaginative cooperation. It will draw young people closer together in an ecumenical fellowship and program. It will strengthen the youth program of the denominations. It will make the participants more devoted and effective in their work in the local church and community. It will help them become not only the church of the future but an important part of the church today.

This issue of the *Journal* is, therefore, a Call to Leaders of Youth to join their young people in a response to the Call to United Christian Youth Action.

VIRGIL E. FOSTER

A Call to Greatness

by Fred D. Wentzel

THE CALL to United Christian Youth Action is an adventurous attempt to create a youth movement worthy of the Christian tradition and of the large task that the modern world lays upon the Church of Christ. Will this attempt succeed? Are our young people and their adult leaders ready to pay the price of success?

The Youth Covenant

During Youth Week, 1952, a concerted effort will be made by all the denominations cooperating in the United Christian Youth Movement to encourage thousands of young people to adopt for themselves a "Covenant with God" which is great in idea and in promise. This Covenant reads:

Believing that God's power is my strength, because of my faith in Jesus Christ, I join with other youth in a united effort to demonstrate the significance and the power of the Christian fellowship. . . . For us there is no alternative but to serve God in every moment of our lives, to treat all men as brothers, to work toward the day when suffering and strife shall be replaced by cooperation and love, and when peace shall abide instead of war. . . . We are not alone in this task. The strength of Christ is ours. Divine resources flow through us, and human fellowship sustains us as we give ourselves to the Church of Christ and its mission in the world.

Do our young people and their adult leaders have enough devotion to Christ, enough greatness of spirit, enough patience to live by this Covenant?

Dean Inge has written: "We are losing our Christianity because Christianity is a creed for heroes, while we

are mainly harmless, good-natured little people who want everybody to have a good time." It is obvious that we cannot have a great Christian youth movement without an increase of the elements of greatness in the souls of those who constitute our youth fellowships—and in the souls of their adult guides and counselors. This means an increase of greatness in consecration, in our understanding of the modern world and its basic needs, and in the courage with which we strive for reverence and brotherhood in a time that is shot through with irreverence and clannishness. Can our young people and their adult leaders separate themselves from this darkness and become apostles of light?

Is it our covenant too?

The Program that is planned to follow The Call involves three major areas: youth evangelism, work projects, and world Christian citizenship.

How deeply are adults concerned about the thousands of young people who are outside the Christian fellowship? If we honestly wish our young people to try to win others for the Church, we who are their counselors need to give ourselves to a tough self-examination. Are we convinced that lay persons not less than ministers bear responsibility for the sharing of the Good News? Do our hearts and consciences trouble us when we think of the unchurched? Do we love the Church so sincerely and so loyally that we are eager to work hard and steadily for the increase of members? Have we considered the grave danger that if a young person is not won to the Christian faith and life he may be caught up in some other, non-Christian movement?

Work projects mean a sympathetic effort to improve community life. Are adult leaders aware of the urgency for this sort of Christian activity, intelligent about the work-camp method, and willing to give work projects wise direction?

World Christian citizenship begins

at home. To what extent are the adult leaders of youth committed to a thoroughgoing practice of brotherhood? Are we ourselves free from the prejudices that separate those of various racial, national, and cultural backgrounds? Do we dare to love all people equally and to receive them without reservation into the Christian fellowship?

In other words, will we who are adult leaders adopt for ourselves the Covenant with God and adventure with our young people in the difficult business of living by its brave commitments?

A prayer for the church

Perhaps the first requirement for success of The Call is a new appreciation of the historic mission of the Church, and a deeper commitment to that mission on the part of both young people and their leaders. We might well pray, every day and for many days:

O God, the Father of our Lord Jesus, our only Savior, the Prince of Peace, we give thee hearty thanks for the Church, for the holy fellowship of patriarchs and prophets, apostles and martyrs, and the whole glorious company of the redeemed of all ages; for the nurture she has given to our spiritual life; for the healing she has brought in our sorrow; for the love with which she has bound us together, young and old, in a kinship of mutual trust and common hope; for all those visions of a happier world where none will hurt or destroy, where friendship and righteousness will everywhere prevail, where poverty will pass away, where war will be no more, where all men will worship the Father in spirit and in truth. Help us, we beseech thee, to see more clearly what is thy purpose for the Church in our generation. Make her more alert and obedient to thy will for the peoples of the earth, more swift and tender in compassion, more eager and heroic in action. Give us, who are her children and her ambassadors, a larger measure of devotion and daring, so that she may have new might for the task thou givest her today. So may thy kingdom come, in plentitude and power, and all the peoples of the world be blest, through the same Jesus Christ, Our Lord. Amen.

Dr. Wentzel is Director of Publications and Curriculum, and Manager of the Christian Education Press, Evangelical and Reformed Church, with headquarters in Philadelphia, Pennsylvania. He was formerly Director of Youth Work for the Evangelical and Reformed Church.

They Are Our Tomorrow

The basic needs of youth today and
how the church can meet them

by Isaac K. Beckes

THE YOUNG are a part of the historical "now." Their lives and needs cannot be considered in a vacuum, for the contemporary world lays stubborn hands upon them, insistent hands that will help make what their lives become.

American youth are a part of a great nation that has wandered, perhaps unwillingly, into world leadership. They are a part of her perplexity, her uncertainty as to the nature of that leadership. Will she cling to her heritage? Will her leadership continue to be in industry, commerce, in agriculture, and in education? Or will she now turn from those cornerstones of her greatness and seek military leadership?

The needs of young people will be decisively affected by the choice the American people make. It is hard, if not impossible, to train young people for peace and war at the same time. Peace should be socially creative. Creativity requires imagination, freedom, the heightening of man's finest sensitivities. War is always brutally destructive. It requires blind obedience, calloused insensitivity, the suspension of almost every instinct that holds civilization together.

What then are the needs of the young today? What peculiar contribution can the church make to their development? Certainly in our present confusion young people need the abiding elements; for only the eternal may survive. The non-essentials are expendable.

Needed: a church that is redemptive

Above all else young people need to share in a church that is a redemptive fellowship. Not the statistic-ridden preaching points so abundant

on the American scene, but congregations whose members are possessed with the awful yet triumphant consciousness that Christ lives in their fellowship. Young people must have the inspiration and fellowship of congregations actually striving to make Christ the great contemporary, of congregations courageous enough to face and confess sin, of congregations whose members know God, not by what is read in books but out of the experience of the "divine-human encounter." Few young people can rise above their congregations. There is no substitute in the Christian ministry to youth for a vital church fellowship.

Needed: expanding horizons

The local church experience of youth must extend their horizons if it equips them for leadership, for the Christian Gospel is world wide in its challenge and responsibilities. Christian love is a desperate necessity if the world community is to find peace. Divided, quarreling, provincially-minded Christians cannot be instruments of salvation in a world made small by science. Only a positive affirmation of unity among Christian peoples around the world, only a dynamic demonstration of our oneness in Christ, only the redemptive warmth of a great love manifest throughout the total church can furnish the climate in which

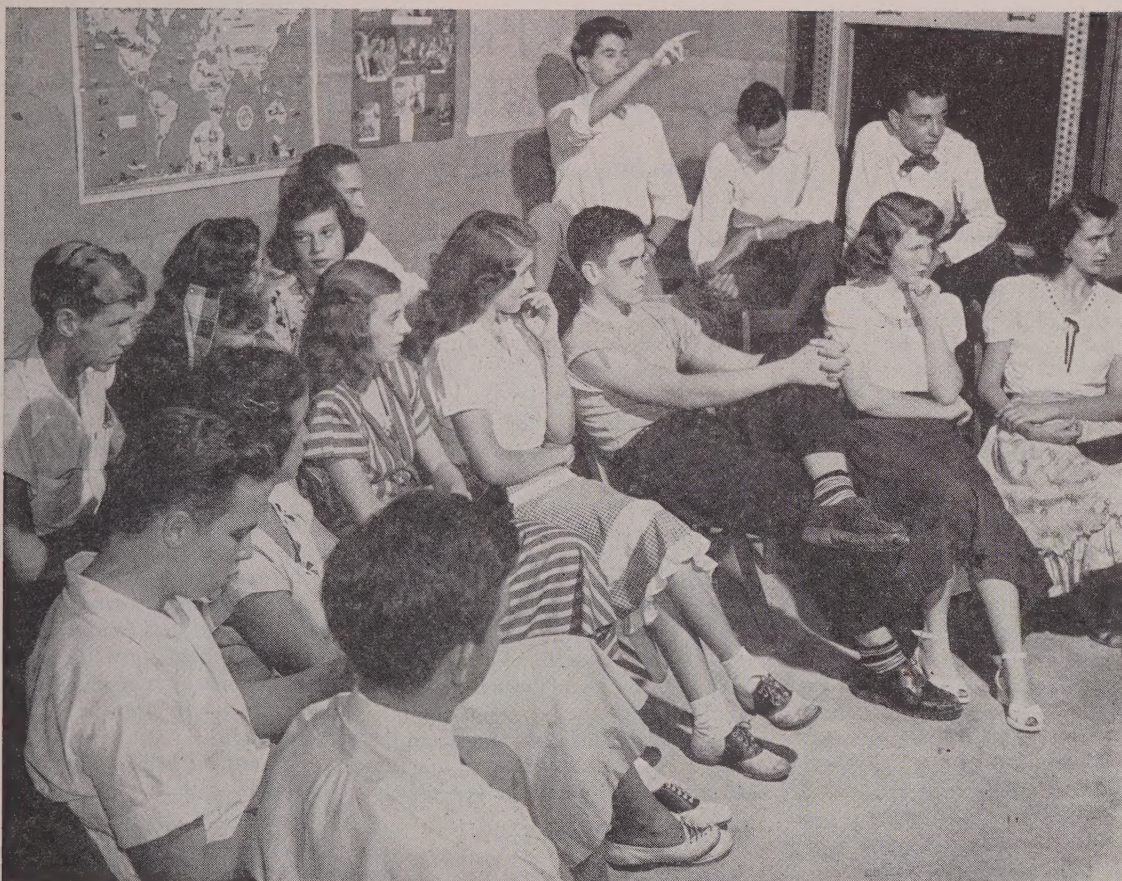


From filmstrip "The Accused"

To understand that life can be victorious regardless of circumstances is one of the urgent needs of youth in our time.

International Journal of Religious Education

Dr. Beckes was formerly Director of Youth Work for the International Council of Religious Education and Executive Secretary of the United Christian Youth Movement. He was active in the initial phases of planning the Call. He is now President of Vincennes University, Vincennes, Indiana.



Jerome Drown

Young people must be trained for their Christian responsibilities in the world; they must have the support of the Christian community in the struggle for the Kingdom here and now.

youth may mature to a decisive leadership today.

Needed: life as a Christian vocation

Now that we live and move under the swinging threat of an atomic war, the nature of the Christian vocation is clear. All the prattle of recent years about soul-satisfying jobs is made senseless in a world in which mere survival may at any moment consume the total energies of the race. The real Christian vocation never was contained in the mere framework of the jobs we do. Only life itself can be considered the real vocation for the Christian. No fragment will do, only life in total. Whether that life is lived amidst the traditional American comfort and abundance, or whether it is lived under the bareness of "man become refugee," it can be triumphant, loving, God-centered. To understand that life can be victorious, to understand the "how" of victorious living, regardless of circumstance, is one of

the urgent needs of youth in our time. American destiny hovers on that moment when the traditional trappings and gadgets we have regarded essential may disappear—suffering may replace ease, sacrifice abide instead of comfort. Christian young people need to be ready to live victoriously in the face of any eventuality.

Needed: a strategy against secularism

Christian youth live in a secular world. They need to know that world. Not from the viewpoint of homiletic sarcasm and indignation, but from the viewpoint of the scientist who analyzes the source of secular influence over human personality. Christians will never turn the tide of secularism by denouncing it, only by outliving it. Young people need to know the church's strategy in the face of an aggressive secularism. If the church has no significant strategy, then the problem is in the church,

not in the secular world. Young people individually and alone cannot cope with the secular community. They must be trained for their Christian responsibilities in it. They must know they have the support of the total Christian community in the struggle for the Kingdom here and now.

Young people are good and bad, strong and weak, concerned and indifferent. Yet, in them rests the future of the race. In them this generation may achieve its worthy dreams. A generation that has lost faith in its youth is already dead. The young of today are worthy of the faith of the church. They are worthy of its ablest efforts to minister to their needs. They need its best. They cannot be saved by feeble and indifferent effort. They need the church's help, its support, its prayers. They are its major contribution.

WHY DO YOUNG PEOPLE DESERT THE CHURCH?

by Murray Herlihy

LIKE MOST PERPLEXING PROBLEMS of our times, there appears to be no *one* reason for the apparent failure of many young people to continue active participation in the church. However it may be well to examine various reasons under three main headings, in order to make an ordered assessment of the problem.

Young people are not to blame

First, how much blame for the desertion can be laid at the door of youth themselves? In a period of accentuated moral and political corruption, of college basketball scandals, some critics are prone to point to the youth of today as devoid of Christian principles, interested only in "the fast buck," and displaying a very materialistic approach to life. The patent falsity of such reasoning becomes apparent if we stop to examine it more closely. It would make the young people of today responsible for a situation which is the end result of a long run trend in our society, a trend which the youth of today could obviously not have originated.

No, it cannot be validly contended that the youth of today are any different from the youth of any other age. They have the same desires and ambitions, fears and hopes as youth have always possessed. In addition, they feel the need for a spiritual discipline, and many feel that there should be a very definite place for things of the spirit in their lives. Countless experiences during World War II bear witness to this fact.

"The Times" are not to blame

Perhaps then, if we look at the larger society, we may find valid reasons for the failure of our youth to remain loyal, active church members. Some say that the situation today with respect to the relations between youth and the church is comparable to that which prevailed in the decade following World War I. Such a position supposes some sort of cyclical fluctuation in the relative importance

of the various institutions in our dynamic society, with religious institutions declining in the two periods compared.

Again this is only a superficial answer. With some validity, it points to the fact of a relative decline in the church activity of young people without examining the underlying reasons for such a decline. It is undoubtedly true that the roles played by religious institutions in our society have changed through time. But if the basic role of the church—expounding the principles and practices by which well-rounded, Christian lives may be led—is as timeless as we believe it to be, then the failure of the youth of any age to maintain these principles and their straying from the church must be attributed to some particular institutions in our society.

The church and its leaders have failed youth

This brings us to what many feel are the most important reasons for the failure of our young people to remain faithful to the church—to criticisms of the church itself, its officials and adherents.

The failure of many churches to relate Christian doctrine to practice does not go unnoticed by the young people of today. This one reason alone must be responsible for a large percentage of the young people who have disassociated themselves from active church membership. Any church whose official or unofficial actions are such as to foster or condone prejudice and discrimination must expect the criticism and desertion of its young people, whose religious and secular training has opposed such practices. In like manner, any church which permits divisions within itself of a social status nature must also expect to lose young people brought up with democratic ideals of social equality.

Finally many young people within the church are disappointed by the failure of the church to provide satisfying, vital roles and activities for its youthful adherents. This becomes not

only a plea for increased recognition by the church of what youth has to offer in terms of service, but also for a church which is willing to adapt itself to the changes which come about in the social environment. The tremendous increase in the importance of recreation in American life today, coupled with the failure of many churches to concern themselves with such activity, has been a vital factor in the falling away of youth from the church. There is nothing necessarily unchristian about a healthful recreational program carried on within church institutions, and such a program has often proven a valuable means of reaching young people who otherwise would never be attracted to the church.

The criticisms made of church officials are mainly along the lines of those levelled at the church itself. Ministers who have concerned themselves with large parishes for prestige or financial reasons, rather than showing a basic concern for the souls of their members, have contributed to the disillusionment of the idealistic youthful adherents of the church.

To many young people, the behavior of adult church members has been the determining factor in their decision to relinquish any close relation with the church. The one-day-a-week Christian, whose week-day activities hourly belie the teachings of Christ, is a powerful example to young people who are looking for an excuse to forego church attendance. The most important group in this connection is, of course, the parents of such young people. Learning by example is still extremely effective, and parents whose mumbled beliefs are at variance with their every day actions can hardly expect their children to act any differently.

These are some of the most basic reasons for the failure of the church to maintain the interest and activity of the young people of today. It is beyond the scope of this article to consider any solution to this problem, but the clue to the answer must lie within the reasons for such failure.

Mr. Herlihy is a graduate student at the University of Chicago.

WHY DO YOUNG PEOPLE STAY WITH THE CHURCH?

by Jameson Jones and Richard Tholin

FOR A MINUTE, think about the young people you know. Young people in your home, those in your church, those who live down the street—even the ones who bother you because they make too much noise. Think of these youth—wherever they are, working, playing, studying, putting on uniforms.

Let's face this question honestly: can the church win and hold these young people—for their sakes, for the sake of the church, for the sake of the world?

If we are to answer that question we must know what the church has to offer youth. Why have young people of every generation risen up to bet their lives on the Christian church? Why do young people *today* stay with the church?

At the outset let's recognize that young people are staying with church. Ten million of them are represented in the United Christian Youth Movement alone. In their local groups and fellowships they are seeking to discover the way of life that Jesus lived and are daring to apply it to all of life's situations. For them the church is the one best hope for solving the problems of their lives and of the world.

The church, like youth, is idealistic

Young people are idealists, morally and religiously. Youth are always and forever dreamers of dreams, whether they ride in chariots, buggies, automobiles or airplanes. They are old enough to be aware of the problems in the world, and too young to have learned from experience how stubbornly these problems resist all human efforts to change them.

Youth stay with the church because, at its best, the church is young. It is old in years, but young in spirit. It is courageously building for a

new day. Young people hunger for that kind of idealism, the kind that can give them a channel for making their lives count for something.

The church is unique

Right now let's admit the charges against the church. It is often weak. Admit its failures and imperfections. Point out the places where it has failed its youth. And you might as well list the ways that youth have failed the church. But you still cannot escape this fact; the church is unique. To it has been entrusted the mission of bringing people to God, of bringing the power of the Holy Spirit to ordinary people, of teaching people Christ's way of life and encouraging them to follow him, of helping them to find God's answers to the problems of living in today's world. This is the historic mission of the church to all generations and all ages.

This is why they stay with the church

Why do young people stay with the church? They stay with it because in its program and its leadership it makes that mission come alive today.

Youth come to church to worship. In the hush of the sanctuary or the fellowship of the prayer-circle they experience the presence of God, they learn how to pray, they find their Christian commitment growing stronger and deeper and they see all of life in a new perspective.

Youth come to church to learn about the Christian way of life. As they grow to understand the Bible and its message for today, as they listen to the experiences of others, and as they share their own experiences in experimental Christian living they find the Christian life taking on a new appeal that transforms their daily life.

Youth come to church to gain a world view. They want to see how our physical and social world ties together and how their lives fit into the whole pattern, not just part of it. The world mission of Christianity makes sense to them, for it cuts across all boundaries and faces all of life.

Youth come to church for opportunities to serve. They want to do something about the problems of life. They stay with the church when they find projects of service in which they can share, projects that give them a sense of working with God for all mankind.

Youth come to church for fellowship. They find other young people with whom they can share the best experiences of life; the fun of a good recreation program, the give and take of free discussion on important issues, the beauty of worship and the thrill of real service. And this unique experience of Christian fellowship and love becomes a strong tie to the church.

Youth come to church to share in the church's mission. Youth find in the unique mission of the church a challenge they can find nowhere else. And they stay with the church when they are given the opportunity to invest their time and money and lives in the church. When those ecclesiastical words like "stewardship" and "evangelism" become a part of their thoughts, they stick with the church.

Youth come to church because they find there wise and consecrated adults. There must be men and women in the church who actually live the Christian life, who are constantly growing and deepening their commitments. When they find examples of Christian devotion who stand up under the fire of modern living, youth stick with the church.

And because the proper leadership helps make all of this possible, *youth come to church because there are dedicated adults who are willing to give time to a youth program.* An inspiring, creative, and capable adult leader can make a youth program boom. Whenever and wherever that happens, youth come to the church, and they stay.

Let youth and adults, working together, make the church the instrument of God it should be. For whenever the church is worth living and dying for you can be certain that young people will stay with it.

Mr. Jones is President of the National Conference of Methodist Youth. He is located now in Evanston, Illinois. Mr. Tholin is chairman of the Administrative Committee of The Call and is an officer in the Evangelical United Brethren national Youth Fellowship.



The Administrative Committee on The Call, meeting early in November, 1950, found that underwriting had been secured and plans could go ahead. Left to right: Dennis Savage, Faith Charlotte, A. Wilson Cheek, Carolyn Steel, Robert Welsh, Dick Tholin, William E. Barrick, Jameson Jones, Gilbert F. Close, Jr., Patricia Kimble Ratz, Howard Smith, Don Snider, George Lewis.

From a Dream to Action

How The Call to United Christian Youth Action Developed

by Carolyn Steel

THE YEAR WAS 1949. The discussion was about cooperative youth work. The participants were Christian youth and some of their adult leaders.

"Our biggest problem is that most cooperative work is on a national level and the average young person in his local church knows little or nothing about it."

"Agreed. Most of the time he hasn't ever heard of the word ecumenical. He doesn't have the faintest idea of how some of the real problems of the world could be met if people of all churches would work on them together."

"But first they must be active in their own churches. There are ten million young people in the denominations cooperating in the UCYM, yet only four and a half million of these are active in their churches."

"Well, how can you get to the rest of those ten million? How can you make them see the reasons for working together? For that matter, how can you make them see that they

should work in their own church? How can you make ten million young people realize what it means to be a Christian in a time like this?"

"If there were only one million kids who realized that, just think what could happen! If a million of them thought through their Christian beliefs and then put those beliefs into action in their lives, why, they could make a terrific impact in America today!"

"And think of the impact they would make if they all worked together, even on the community level alone! But how can you reach them? What can you do to challenge them? How can you call them to a deeper commitment and to doing something?"

"Christ did the calling. What we need is a dramatic way of bringing his call to them again."

"You have to go to where they are, their local church. Suppose that through the denominations in the UCYM a dramatic challenge, a call, could be given to the kids in local churches."

"Then you'd have to have something for them to do after they've answered a call."

"How about a program of cooperative youth action? That's what we were after in the first place."

"And how about asking each kid to give a dollar toward that program as a symbol of his answer? Then you could really have a program of cooperative action! A million of us and a million dollars, all working for cooperative Christian youth action."

The Dream takes shape

From a discussion like this, "The Dream" of challenging a million young people to a deepened commitment and a program of action was formulated. It was presented to the Ad Interim Committee of the United Christian Youth Movement in 1949. From the very first the idea struck fire. The Ad Interim Committee voted to take "The Dream" to their constituent groups for suggestions and approval. Many suggestions and votes of approval came from denominations and state councils as young people and adults alike considered the things that a million Christian young people, working together, could do.

At the General Council meeting of the UCYM in 1949, "The Dream" became known as "The Mid-Century Call," or more familiarly, "The Call."

Miss Steel is secretary to the National "Call" Administrative Committee. She is the representative of the Missouri and the St. Joseph, Missouri Youth Councils.

The many suggestions already made were organized by a committee and the Dream began to take practical form. There seemed to be two phases of the program—promotion of the idea and planning for the action to be taken afterwards.

In planning for issuing The Call, it was quickly realized that a promotional program would take money, and so the task of obtaining underwriting funds became a major concern. An idea to employ young people on a subsistence basis was quickly accepted. Thus a new challenge entered the picture—the challenge of young people willing to sacrifice a part of their lives because they believed in what The Call could do.

However, it was in the action-planning phase of The Call that the problems really began to arise. Each group had many ideas as to what kind of Christian action a million young people should take, and so the difficult process of selection began. Three areas of cooperative action were chosen—world, national, and community. Realizing their lack of experience on the level of world action, the committee wisely suggested that recommendations for this area be secured from other groups such as Church World Service, the World Council of Churches, and the Foreign Missions Council. The national staff of UCYM was asked for help in the field of national action, while the committee itself worked on plans for community action. After much discussion, three areas of action of the community level were chosen—evangelism, projects of service at home and abroad, and studies in world Christian citizenship.

The committee on "Mid-Century Call," met again that year to prepare a report for presentation of The Call to the adult sponsoring groups of the UCYM. The young people in the UCYM were greatly encouraged to find that their adult sponsors were also inspired by the possibilities and the challenge of The Call as they made their refinements of the report and gave their wholehearted support to the idea.

The Ad Interim Committee in 1950 reviewed the progress made in the year since "The Dream" was first presented and decided that if The Call was to accomplish its purpose of reaching a million young people, it

could not be made in 1951. Thus the "mid-century" adjective was dropped and the official name of the program became THE CALL TO UNITED CHRISTIAN YOUTH ACTION.

The actual issuing of The Call by the Chairman of the UCYM was set for Youth Week 1951. The answer of a million young people was to come as the climax of a year of preparation, in Youth Week 1952. This would then mark the beginning of a program of United Christian Youth Action, the results of which no one dared guess. The Covenant that each young person would make with himself and with God, in its final form after many rewriting sessions, was approved. For the first time detailed promotional plans were considered and a promotional calendar was made out.

Financial undergirding is furnished

Once more the plans went out to the constituent groups of the UCYM for final approval. And once more the result was unanimous, enthusiastic support and approval. The General Council at its annual meeting in 1950 gave final approval of THE CALL TO UNITED CHRISTIAN YOUTH ACTION, if the underwriting for the promotional budget could be secured by November 1, 1950. An Administrative Committee was authorized.

A request was sent to the Board of Trustees of the International Council of Religious Education, the denominations supporting the UCYM, and the youth serving agencies for assistance in underwriting the budget. Qualifications for the field workers were listed and suggestions were made for recruiting them.

But the most important thing contributed by the General Council of 1950 was the spirit of humble gratitude with which it accepted the responsibility laid upon it, as the potential power of The Call became more and more apparent.

By nearly miraculous timing and an unparalleled response from the denominations and the International Council of Religious Education, the deadline of November 1 for securing underwriting was met. THE CALL TO UNITED CHRISTIAN YOUTH ACTION was no longer a dream but a reality. On November 3 and 4, the Administrative Committee held its first meeting. As this small group of five young people and two adults assumed the

task of creating a promotional plan and administering the program of action to follow The Call, they were very humble and uncertain. But by the end of the first meeting they were confident because it had become increasingly evident, as the background of The Call was given, that it was a good plan and that decisions made without knowledge of all their implications had been right. The final amount of underwriting needed had been received after all hope of getting any more had been abandoned. Lives had already been influenced in a way that only God can direct. THE CALL TO UNITED CHRISTIAN YOUTH ACTION had truly become the call of Christ.

Promotion is now under way

The plans have been made and are now being executed. Handbooks, manuals, a filmstrip, publicity packets, charts, and worship services have been produced. All over the nation young people are being told about The Call as community committees are organized and begin to function. On January 27, 1952, the first Sunday of Youth Week, in each local church young people will receive envelopes in which to put their dollars, and commitment cards on which the covenant is printed. During the week they will listen to a special national radio program for Christian youth featuring The Call. And on Sunday, February 3, they will meet together in a worship service in each community to answer The Call by deepening their commitment to Christ and by dedicating their time and dollars to a program of UNITED CHRISTIAN YOUTH ACTION.

The Call will mean many things in the lives of Christian young people—an opportunity to serve God and the church, an awakening to a deeper meaning of Christianity, a motivation for choosing a Christian vocation. For these things alone, it is invaluable. Yet a more important result must come from The Call. In a nation and world that become more materialistic and pagan every day, our greatest need is for lives that give of themselves unreservedly in Christian love and service. THE CALL TO UNITED CHRISTIAN YOUTH ACTION will enable the young people of our churches and their adult leaders to respond to this need, and, God willing, provide the spiritual spark for a religious reawakening in our time.

What Adult Leaders Can Do

A conversation between a national youth leader and 100,000 local church and community youth advisers

by Gilbert F. Close, Jr.

YOU COME TO ME to talk over what is involved in launching a program of United Christian Youth Action. You know that to have a million or more young people in the United States and Canada responding to the Call is one thing. To engage them in a real program of united action is something else. I am glad to have this chance to talk with you.

ME: Since you are the adviser of the Youth Fellowship in your own church you are the most important key to the success of the Call there.

YOU: The whole idea sounds wonderful, but I don't quite see what is involved. What does this Call have to do with the Fellowship in our church?

ME: How many do you have in your group?

YOU: We have an average group, I'd say. There are about twenty or so. We usually have ten to twelve at a meeting. Three or four of the young people are really interested, and they do most of the work.

ME: What kind of program have you worked out? Are you getting anywhere?

YOU: We use the program materials sent to us by our denominational headquarters. Some of them are pretty good, but we find that some of the programs don't seem to hit our situation. We just go along, doing what we can, with Sunday night meetings and a party or special event of some kind once a month.

ME: And it all adds up to what?

YOU: I'm not sure. A couple of years ago one of our girls decided to become a Director of Christian Education. She's in seminary now. But she's the only one so far who has decided to go into a church vocation. The current crop of young people

seem to be wanting something, I don't know just what. But I admit they don't seem to be getting it now.

ME: One of the essential ideas in the Call is that it will help each local group to strengthen its work. To me this is a big reason for supporting the Call. The Call to United Action has in it a kind of purpose and sense of mission which can revitalize a group of young people. It gives them a practical, down-to-earth right-now chance to do something important together. May I ask about the youth groups in the other churches in your community?

YOU: I don't know too much about them. The Methodists have a strong group, I think. The Presbyterians seem to be going along. The Disciples are quite a distance from us but they seem to have about the same sort of group as ours. You see, the problem is that all the young people go to school together, and have their activities together, except their Youth Fellowships.

ME: I would not call that situation a problem, but rather an opportunity. This is the second great challenge in The Call. It is so conceived as to capitalize on the community approach to young people. By working individually but unitedly, cooperatively instead of competitively, the ministry of the churches can be extended so that it really reaches and serves the community.

YOU: O.K., but what is the first thing to do?

ME: Has your Christian Youth Council set up The Call Committee for your community?

YOU: I'm not sure we even have a Christian Youth Council.

ME: Has no one asked for a representative from your group?

YOU: No, I don't think so.

ME: All right, then, the first thing to do is to get on the telephone and call the adviser to the Youth Fellow-

ships in each church and ask him to a meeting. Ask each one to be sure to bring a couple of his key young people, too.

YOU: But I don't know the names of those people. How can I call them?

ME: I'd suggest that you call the ministers and find out.

YOU: Then what?

ME: There is a booklet called *The Manual for the Community Call Committee*. You should have a copy. Get it from the United Christian Youth Movement.¹ At this late date you'd better send air mail special delivery. It will tell you, step by step, everything that needs to be done to organize a great youth meeting in your town on Youth Sunday, February 3, 1952. That's when all the young people of all the churches come together to respond to the Call.

YOU: All right, I'll do it, and gladly. I guess we will have to put The Call across if the benefits you were talking about can be realized. But we started talking about the program of United Christian Youth Action. Surely it isn't enough to spend all our time between now and February just setting up one big Youth Rally.

ME: How right you are! There are four parts to the program affecting the individual young person in his own community: personal Christian youth action, a program of evangelism on a community basis, a program of service projects, and studies in Christian world citizenship. You can start right now to get this four-fold program going, and I think you should. Here is a list of the guidance materials planned for these programs.¹

YOU: But where should we start?

ME: There is a sound filmstrip on United Christian Youth Action. It is entitled, "The Accused," and is excellent. I'd start by arranging to have it shown in every one of the Youth Fellowships in the community during December and January. You can set each date when the representatives are all together. This will help stir up interest, give young people a vision of what needs to be done and can be done together, and it will challenge them to do it.

YOU: Next, please.

ME: Personal Christian youth action is basic. Nothing can happen unless the young people want it to happen.

¹See list of resource materials on page 13

Dr. Close is Director of Young People's Work for the Board of Christian Education, Presbyterian Church in the U. S. A., Philadelphia, Pennsylvania.

pen, and unless they are committed to making it happen. Therefore, arrange with each Youth Fellowship to devote a meeting, or parts of several meetings, to the meaning of personal action and to going over some of the helps for young people in deepening their Christian commitment.

YOU: Where can we get help for this? From the UCYM office, too?

ME: That's right. This means that between now and February 3rd you will be busy setting up the community worship service on the Call and laying the foundations for what comes after by preparing your young people for personal action. It will be all you can do to do both of these things well.

YOU: But you said evangelism, and service projects, and studies in world Christian citizenship are included. When do they come in?

ME: These things take some organizing. The representatives of the different Youth Fellowships who have served as your Call Committee can be the nucleus of a Christian Youth Council. It would be a shame not to capitalize on their interest and experience and use them in your Council. You really need one to carry through the rest of the program. The Call Committee Manual recommends an evaluation meeting soon after February 3rd. Perhaps the 10th would be the best date. That would be a good time to take the first steps in organizing your Council. It will probably take several meetings to work out the Purposes, Objectives, Policies, Procedures, and Plans of the Council. If you had a meeting every week it would use all the available time in February.

YOU: But is all this organizing necessary to get going on, say, the evangelism program? It seems to me that we would be in danger of organizing just to be organizing if so much time were to be spent on it.

ME: You are probably right. Some of the organizational details can be worked out and refined as you go along working together. It is always wise to tailor organization to your own needs and opportunities. You could begin the evangelism program at the same time. It is to be known as the United Christian Youth Mission. It involves some careful study and training of young people in their own Youth Fellowships. Without adequate preparation the program can't

succeed at all. It also involves a survey or building of prospect lists individually and together, and these things can be concurrently. There's no reason why you can't begin working on them in the weeks right after Youth Week. The last part of February and the first two weeks in March, for example. This assumes you will have agreed on a week for the Youth Mission, possibly just preceding Easter. The Youth Mission includes a mission to high school students, youth-to-youth evangelism, and many other related activities.

YOU: I'm beginning to get the idea. You say there's a Manual telling us how to do all these things?

ME: Yes. It was worked out by the Joint Department of Evangelism of the National Council of Churches and the United Christian Youth Movement. The evangelism program can't all be done at once, though, and neither is it ever done completely. So it will be wise to plan for other projects in the fall in addition to those you plan during Lent.

YOU: That sounds good, what with the problems of getting started with so many new young people every fall.

ME: The service projects part of United Action may help at that point. You see, the late spring and summer is a wonderful time for week-end work camps. This is the technique suggested for the service projects. It is also set forth in a Manual which you will want to get. Then, too, taking part in service projects at home provides a real opportunity to challenge particular young people to sign up for their denominational projects, such as caravans, work camps, institutional service units, and so on.

YOU: I'm beginning to see what you meant by saying the Call would strengthen the local fellowship groups. Also that here is a good way to start making a community-wide approach to the needs of our town. For example, the studies in world Christian citizenship could provide a real challenge in the individual groups as well as in the joint meetings. We might tie these in with some of our service projects during the summer. Between the two ideas we ought to solve the problem of our summer slump. And as we do these things in the fields of evangelism, service, and study we learn how to keep on doing

The Call Calendar

(See the Manual for the Community Call Committee, pp. 10-12, 41, for a detailed calendar. This is listed on page 13.)

November, 1951

Form community call committee, composed of at least one youth and an adult adviser from each church. Organize necessary subcommittees: publicity, radio and television, finance, visitation, training, displays and exhibits, and community worship service.

December, 1951

Active Call promotion must begin. Allocate quotas. Train Call workers. Begin news stories. Choose location for community worship service. Order materials. Work on posters and exhibits. Begin radio spot announcements.

January, 1952

Intensify all phases of promotion. Feature stories in local papers. Progress meetings of Call Committee. Present The Call in schools, civic clubs, P. T. A.'s, and other community groups. Use filmstrip, "The Accused," in all meetings. Announce endorsements of The Call by the Mayor and other prominent, respected officials.

Youth Week, January 27-February 3, 1952

SUNDAY, JANUARY 27 — Denominational Youth Services. (Offering envelopes are distributed to be carried to Community Worship Service, February 3, 1952.)

MONDAY, JANUARY 28 — Progress Meeting of Community Call Committee.

TUESDAY, JANUARY 29 — Youth Week, 1952, radio program, "One in a Million."

WEDNESDAY, JANUARY 30 — Mid-Week Census.

THURSDAY, JANUARY 31 — Visitation Night.
FRIDAY AND SATURDAY, FEBRUARY 1 and 2 — Rehearse plans for Community Worship Service.

SUNDAY, FEBRUARY 3 — Community Worship Services. One million youth and their adult leaders responding to The Call.

them every year. Not only that, but undoubtedly we will think of more and more ways by which we can help all the young people in our community to have a real and rich Christian experience. And they can have it not only in their own churches but also in their fellowship together in the community.

ME: That's it exactly. You have caught the idea of the Call. You may be the only adult adviser in your community who is concerned about it. You have an opportunity to present this great challenge to the young people and the adults in your town. We believe it is The Call of God to his people in these days.

Denominational Executives Endorse The Call

African Methodist Episcopal

"The A.M.E. Church heartily encourages The Call to United Christian Youth Action . . ."—Dr. Samuel S. Morris, General Secretary.

African Methodist Episcopal Zion

"A.M.E. Zion Church heartily endorses the total program of the UCYM in their launching and fulfillment of The Call. . ."

American Baptist

"The Call to United Christian Youth Action is a challenge to every Christian young person. . . . Christian youth can effectively witness to this 'hour' by responding to The Call."—Forrest B. Forham, Administrative Director, Baptist Youth Fellowship.

Associate Reformed Presbyterian

"The Call presents a welcome challenge for united work and witness. With profound reverence for the task, we lend our eager support to assist to reality this great dream of Christian youth."—Russell M. Kerr, Director, Young People's Work.

Church of the Brethren

"Men of good will need handles in this hate-loaded century. The Call gives Christian youth both unique individual assignments and a united cooperative impact for world stability."—Don Snider, Youth Director.

Churches of God in North America

"To be 'millionaires'—in faith and action—this inspiring goal to enlist a million youth and adult leaders to dedicate themselves to United Christian Youth Action must receive our wholehearted, active support."—Dr. Roy Schreiner.

Colored Methodist Episcopal

"The General Board of Christian Education of the C.M.E. Church, on May 3, 1951, unanimously approved our participation in The Call to United Christian Youth Action."—Dr. B. Julian Smith, Director of Young People's Work.

Congregational-Christian

"The Call is an important youth witness to the ecumenical spirit. The results will enable a great program to do what we are not now doing. I heartily endorse strong cooperative youth work here and abroad."—Henry R. Rust, Secretary of Young People's Work.

Cumberland Presbyterian

"The Call merits our wholehearted support because of its effect on youth, the Church, and the world—if Christian youth dedicate themselves to Christ and His work—together."—Franklin Chesnut, Director, Young People's Work.

Danish Evangelical Lutheran

"The Danish-American Young People's League of the Danish Evangelical Lutheran Church of America has endorsed The Call and urges its support."—W. Clayton Nielsen, President, Withee, Wisconsin.

Disciples of Christ

" . . . The Call to United Christian Youth Action is the greatest united youth effort in the history of Protestantism. The Christian Youth Fellowship will be on hand doing its utmost to make of this ambitious goal a reality."—Russell F. Harrison, Youth Director.

Evangelical and Reformed

"In our day of divided and confused loyalties, Christian youth must be directed unwaveringly to renewed commitment. Such is The Call!"—Henry Tani, Director of Youth Work.

Evangelical United Brethren

"The Call to United Christian Youth Action is a challenge to every sincere Christian young person. It is thoroughly and heartily endorsed by the EUB Church and by me personally as its Youth Director. May God bring it to fulfillment."—J. Allan Ranck, Director of Young People's Work.

Five Years Meeting of Friends

"In my opinion this will prove to be one of the most significant movements of our time. It is a pleasure to represent the Society of Friends in endorsing The Call."—Leonard R. Hall, General Secretary, Board of Christian Education.

Methodist

"Methodist youth eagerly anticipate The Call to United Christian Youth Action as the opportunity to join with friends of other denominations in facing the critical spiritual and moral needs of this day."—Harold W. Ewing, Director, Youth Department.

Moravian Church in America

"As a church with close ties to congregations now behind the Iron Curtain, we have been especially aware of the need to

reach the youth of our nation for Christ, and we heartily endorse The Call as a means of fulfilling this great task."—John S. Groenfeldt, General Secretary, Christian Education Board.

National Baptist Convention, U.S.A.

" . . . We are happy to endorse The Call to United Christian Youth Action. . . . Our young people are being made cognizant of The Call in our churches, conferences, camps, and other youth assemblies. Yours for a million youth UNITED, COMMITTED, IN CHRIST."—Vince W. Douglas, Director of Boys' Work.

Presbyterian, U. S.

"The Call to United Christian Youth Action has caught the imagination of the young people of the Presbyterian Church U.S. They are ready to provide leadership in their communities to make The Call a significant spiritual experience for all Christian young people."—John S. McMullen, Director of Youth Work.

Presbyterian, U.S.A.

"The program to which we are called of God will strengthen the youth fellowship of every church. It is based on a clear recognition of what working together means. Never was united action more essential."—Dr. Gilbert F. Close, Jr., Director, Department of Young People's Work.

Protestant Episcopal

"The world is hearing many voices. The words of the voices invite us to many places and to many ideologies. How fortunate at this time, that youth of all denominations may have a united voice, in one call, to a united effort to bring others to our Saviour Jesus Christ."—Knud A. Larsen, Executive Secretary, Division of Youth.

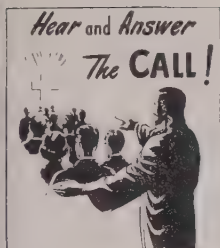
Reformed Church in America

"The Board of Education of the Reformed Church in America has cooperated in underwriting a portion of the promotional expenses of The Call. The Central Youth Committee has approved The Call."—Calvin C. Meury, Director, Young People's Work.

United Presbyterian

"We believe in The Call because we believe in Christ, and because we believe it constitutes both a personal and a united commitment to Him and His service."—Lee Edwin Walker, Associate Secretary of Bible School-Youth Work.

Most of the above denominations have underwritten liberally the promotional budget of The Call. Other groups which have provided funds for underwriting include The Division of Christian Education of the National Council of Churches, International Society of Christian Endeavor, Friends of the World Council of Churches, State Councils, and individuals.



Materials for The **CALL**

TO UNITED CHRISTIAN YOUTH ACTION

TO ASSIST COMMUNITIES across the nation in promoting The Call to United Christian Youth Action, materials have been specially prepared to meet community needs. As many of these as possible are being distributed free of charge, and resource materials are being made available at the lowest possible price.

All of the materials listed in this article may be obtained from The United Christian Youth Movement, 79 East Adams Street, Chicago 3, Illinois.

FREE MATERIAL

The Call—a blue and orange interpretive flier for wide distribution. This presents a brief outline of the plan and goals of The Call.

An article on The Call—a brief history and outline of the program.

Denominational Endorsements—a reprint of the official statements by denominational leaders endorsing The Call (see opposite page).

Radio Spot Announcements—for use on local radio stations prior to and during Youth Week.

"Truth and Consequences"—a fifteen-minute dramatic skit to be used in presenting The Call to youth groups.

Call Poster—for use in youth conferences and rallies to advertise The Call.

Manual for the Community Call Committee—a basic instructional manual on formation and function of a community Call committee. (Only one free copy to each community; additional copies 25c each.)

FREE PROGRAM MATERIAL

Community Worship Service—for use at the community worship service on February 3.

Commitment Cards—for community worship service. Contains "My Covenant with God."

Call Offering Envelopes—for use by youth and their leaders for Call dollars.

ADDITIONAL HELP

The Accused—a highly dramatic sound filmstrip prepared by the UCYM. It motivates Christian youth to united action, and suggests areas for community program. Black and white filmstrip runs 16 minutes. Packet contains two unbreakable 78 rpm records; projectionist's script, and users' guide. Price \$9.95. After February 3, 1952, \$14.95.

Youth Week Packet—gives detailed guidance for effective observance of The Call and Youth Week. Includes Youth Week Manual, radio script, denominational worship service for use in local churches on January 27, 1952, the program materials listed above, and a helpful guide for the person or committee responsible for the worship services during Youth Week. Price, 30c.

Turnover Chart Slides—2x2 slides illustrating The Call. Price, \$5 for set of 22 slides and accompanying guide.

Call Stamps—Minature Call symbol for use on letters, cards, etc. For use by local and state Call committees in securing funds for promotional expenses. Price to Call Committees, 10c for sheet of 50.

ACTION GUIDES

Evangelism Through United Christian Youth Action—A Guide to the United Christian Youth Mission. This manual outlines a community approach to youth evangelism. It furnishes details of the program for a United Christian Youth Mission and gives steps necessary in the planning.

Community Service Through United Christian Youth Action—A Guide to Weekend Work Camping. This manual gives Christian young people a realistic plan for helping to solve community problems through weekend work camping. It contains a detailed clear explanation of how to organize, promote, and carry out a weekend work camp program in any community.

World Christian Citizenship Through United Christian Youth Action—A Guide to "Open House to the World." This manual helps young people become aware of the importance of being a world citizen right in their home community. It gives complete plans for sponsoring a program called "Open House to the World."

Price of these manuals: Single Copies, 30c

Packet containing three manuals, 75c

Christian Youth in Cooperative Action—a guide for organizing and planning the program of a local Christian Youth Council. Price 30c.

FOR ADULT LEADERS

Teen Agers—Their Days and Ways—an attractively illustrated, spiral bound book for all adult leaders of youth, to help them understand teen agers and work more effectively with them. 48 pages and cover, 75c. Available about December 1.

ACTION—

Through Evangelism

by J. Allan Ranck and Alva I. Cox, Jr.

ONE MILLION YOUTH dedicated to Christ and his Church—that is a thrilling possibility with great potential. Youth who hear and answer *The Call to United Christian Youth Action* will dedicate themselves to action in the field of evangelism. They will be challenged to win their friends for Christ and the church. This is imperative because of the fundamental responsibility of Christians to share the Gospel with others and because of the fact that over half of the young people of a community belong to no church. Many communities will answer the call to evangelism through a United Christian Youth Mission. Some time following Youth Week 1952, hundreds of communities will hold United Christian Youth Missions as part of their answer to The Call.

The purpose of the Youth Mission

A United Christian Youth Mission represents evangelism at its best—ecumenical and yet tied definitely to a local church. It is a cooperative program of youth evangelism in a community. It involves a week of intense effort on the part of young people and their adult leaders to carry the Gospel to the unchurched youth of a community. Youth will be trained in sharing the Gospel with others, in ways that are most natural and most effective with youth. Through a Mission the youth of a community will be able to reach all their friends for Christ because of the united approach.

The program of the Mission

There will be six phases to a United Christian Youth Mission: census,

training, visitation, public meetings, commitment and witness.

1. *Census.* The unchurched young people of a community will be located through a census of high school youth and a survey of older youth. The names of unchurched young people will be assigned to local churches on the basis of their interest, their friends, and their residence. Each member of a local youth fellowship will assume responsibility for some of these unchurched youth.

2. *Training.* Youth will be trained in visitation evangelism and fellowship cultivation. They will be given help in approaching other young people about the Christian life. Seminars for youth and their adult leaders will guide this training.

3. *Visitation.* Church youth will approach their friends about attending the meetings of the Mission and about making their decision for Christ and the Church. The visiting will be directed toward bringing youth into the influence of a local congregation where they may be further taught or evangelized according to the belief of that particular congregation and its denomination.

4. *Public Meetings.* Through high school assemblies and a Community Youth Rally youth will be challenged by the Christian faith and inspired to make a commitment for Christ. Though commitments will be made in the Community Youth Rally—not in high school assemblies—they will be final only within the fellowship of a local church.

5. *Commitment.* Each young person will be asked to make a commitment to Christ for the first time or to renew his dedication which once was made. The commitments are recorded within the local church.

6. *Witness.* The final phase of the Mission will be a conference on "My Christian Witness" which will help youth make their commitment real in their daily lives.

The planning and supervision of the Mission

In any community a local committee made up of youth and adult representatives from the churches must take the initiative in planning and carrying through a Mission. The committee should have the support of the local Council of Churches or Ministerial Association. It can receive information about the Mission in a Manual—*Evangelism Through United Christian Youth Action*, which may be ordered from the United Christian Youth Movement, 79 E. Adams, Chicago 3, Illinois.¹ Through the national office nearly one hundred youth leaders will be trained in the direction of these Missions. A Director is trained in the aims of the Mission and the best methods of youth evangelism. Local leaders can be used, but it is urged that they receive some training in the Mission.

A Mission will tie in with a denominational program of youth evangelism so that this shall not be something imposed from without. In communities where Missions are held, excellent boosts will be given the denominational youth program as well as the cooperative Christian youth work.

The possibilities of the Mission

The United Christian Youth Mission should result in marked differences in the lives of individuals, the community and youth fellowship groups. Specifically, it should result in:

- A. Changed lives.
- B. Strengthened youth programs.
- C. Added strength to cooperative Christian youth work in the community.
- D. Deepened interest in making Christianity effective in personal and social living.
- E. A corps of young people trained in youth evangelism.

The Mission, then, should be a great spiritual experience for all who participate. It will be a spiritually rewarding answer to The Call to United Christian Youth Action.

¹See list of resources on page 13

Mr. Ranck is Director of Youth Work for the Board of Christian Education of the Evangelical United Brethren Church, with headquarters in Dayton, Ohio. Mr. Cox is Director of the United Christian Youth Mission, with office in the Joint Department of Evangelism, National Council of Churches, in Chicago.

ACTION—

For World Christian Citizenship

by Oliver deWolf Cummings

WORLD ORDER starts with me—"World peace begins in my community." These are premises upon which the World Christian Citizenship aspect of The Call to United Christian Youth Action is built.

Closely linked to these premises is another,—“We all need each other.”

If we are to enjoy to the full the potentialities which God has established on this planet we must have faith that world peace is possible and must invest some of our best thinking and most determined efforts in building and maintaining it. The place to start is with our own attitudes and in our own neighborhoods. But we must also, as followers of the Prince of Peace, seek to make the entire world neighborly.

Hence a *Call to World Christian Citizenship*. Are there a million Christian youth in the United States of America and Canada who can be interested in responding to this urgent Call? Sooner or later everyone, everywhere, may suffer in these days from the terrible ravages of war. Until a way is found to establish a stable peace no individual is secure. Even though we may be in the midst of war, or under the threat of war we must, as Christian citizens, make it one of the main concerns of our life to work for an enduring peace. Youth has most to gain or lose from the presence or absence of peace. It should be safe to assume that Christian youth will give themselves to this high call.

Ideas with wings

The idea is to enlist the young people from the churches of each

Dr. Cummings was formerly chairman of the Committee on Youth Work of the Division of Christian Education, National Council of Churches. He was formerly Director of Youth Work for the American Baptist Convention, and a leader in the initiation and organization of The Call. He is now serving as Minister of Education and Evangelism at the First Baptist Church, Los Angeles, California.

community of the United States sometime during 1952, in a positive program of World Christian Citizenship. A distinctive feature of this World Christian Citizenship project is that the concrete action starts in the local community. The name given to it is “Open House to the World.”

This interesting project provides such suggestions for action as “People on Preview” (a series of local church Youth Fellowship programs); “People on Parade” (displays of United Nations flags, posters, pictures, in store windows); “International Sings”; “Let’s Be Friends” (international games); the building of a “Charter of World Christian Citizenship”; “Go and Seek” trips and interviews to learn community needs; a chance to interdenominational youth work in Europe, Asia and Africa.

For instance, a charter

The process of building in each community a “Charter of World Christian Citizenship” gives to each young person an opportunity to contribute his own thinking after he has studied the problems which produce ill will and conflict in his own community. It is suggested that the leaders make clear the value of a Charter in helping young people to know and to express what they believe as Christians about world order and world citizenship. From such a process it is expected that the voice of Christian America may be heard in every community and may be felt in every part of the world.

Each group of young people may be asked to determine the major problems with which their Charter is to deal and then to divide into “buzz sessions” or discussion groups, each group being assigned one problem, (for example, civil rights or health) concerning which they are to recommend a statement for the Charter. The “Build the Charter” session of the entire group should review and vote

upon each section of the Charter as presented.

The basic ideas for the Charter are taken from the United Nations’ “Charter for Human Rights.” Here is an example of how a Charter might look:

CHARTER OF WORLD CHRISTIAN CITIZENSHIP

Purpose:

We, the Christian Youth of Williston, believe—

About Freedom

About Civil Rights

About Brotherhood

About Employment, Health, Education, Government, etc.

We believe that World Peace begins at home and will strive to apply our beliefs to our Community and its problems.

Signatures

How adults can help

In its simplest form this project may be undertaken by a small group of young people in a rural community where there is but one church, yet it has great possibilities for more extensive observance by youth in larger cities with well-organized Christian Youth Councils.

In any case, adult counsellors and helpers will be needed, not to dominate young people, but to assist. It is suggested that each community establish a World Christian Citizenship Committee of young people from the various churches and that this committee work closely with ministers and adult advisers of youth. It is also expected that adults with technical knowledge or specialized ability as teachers, social workers, and community leaders be used as resource leaders.

If peace is to come, there must be those with vision and devotion to build it—on sure foundations. The resources of God are adequate, the capacities of man are sufficient. Christian youth linked with God, and supported by the Christian Church, can start in their local community to understand the world’s problems. With understanding comes the power to overcome these problems, slowly, seemingly insignificantly, but who knows the potential power of Christian youth united!



ACTION—

Service Projects Throughout the World

by Wilmina Rowland and William Keys

country, observing youth work and working under the guidance of an experienced leader. A Belgian might spend such a period in Holland, where youth work is strong. Or an experienced and mature youth leader from India might be enabled to spend some time in Indonesia to counsel and assist in the developing work there.

Second, *through undergirding programs of Christian youth work in other nations.* This is by far the most urgently needed type of help, judging by the requests that have already reached the UCYM. Help is often requested for paper or printing costs to enable the youth movement to produce materials for local groups, such as Bible study helps. Assistance for leadership education courses, youth caravans, national conferences, equipment for summer camps, help on audio-visual programs, even typewriters for the national youth council office—all these things are needed.

One of the most interesting of such projects has been proposed by the Philippine Federation of Christian Youth Fellowships. The plan calls for eight volunteer youth workers who will give their week-ends and some

of their evenings for visiting nearby churches to help them strengthen their youth work, and for establishing new youth groups. Each worker—they are all students—will receive a subsistence allowance which will let him eat more adequately than he could otherwise. Half of the subsistence allowance is raised in the Philippines; the other half is being sought from American young people through The Call.

Third, *through regional and world ecumenical meetings.* The best illustration of a regional meeting is the Third Congress of the Union of Latin American Evangelical Youth (ULAJE) which will meet next winter in Buenos Aires. Help is needed to enable the maximum number of qualified Latin American young people to go to the Congress, which will have tremendous significance for the future of cooperative youth work in that part of the world.

The best illustration of a coming world meeting is the World Conference of Christian Youth to be held in Travancore, India in December 1952. This conference is a spiritual descendant of Amsterdam 1939 and Oslo 1947. It is being called, in the words of a message to Christian youth around the world, "in order that Christian youth may discover together where they stand in the world, and may be fired to proclaim Jesus Christ as Lord of all in the midst of false gods and false hopes." It is the first

Miss Rowland is Secretary for Youth Work for the World Council of Christian Education, New York City. Mr. Keys is Secretary in New York for the Youth Department of the World Council of Churches.

UPPER LEFT: German youth mail literature printed on paper sent from overseas.

LEFT: The Youth Service at the World Convention of Christian Education, Toronto, 1950, brought together thousands of Christian youth.



such conference to be held in Asia, and 200 of the 300 delegates will be from Asia. The Call Committee has already gone on record as intending to allocate \$10,000 to enable some of the non-American delegates to attend the conference.

Fourth, *through work camps and voluntary service.* Ecumenical work camps don't need to be sold to American young people. During the past four years, approximately four hundred American youth have been in work camps with hundreds of youth from other countries, in camps in Europe, Asia, and North America. Urgent pleas are coming for such camps to be started in Africa, the Middle East, and Latin America. Reports from the first ecumenical work camp ever held in Thailand, in April



ABOVE: The Call will facilitate the exchange and training of youth workers from different countries.

Photo by Monk-meyer.

needs." One of the projects which follows is for Bonhoeffer House in Berlin, a training center for youth evangelism. From this center, new types of evangelism are in use or are being experimentally tried in the Eastern Zone about which, for obvious reasons, not a great deal can be said. The work is proving extremely effective, especially among miners and other groups of industrial youth who are alienated from



1951, are so enthusiastic that it is clear that the pressure will be heavy for others in Southeast Asia. Funds from The Call will make possible such expansion of the ecumenical work camp program.

Fifth, *through meeting emergency needs.* Word comes from Europe: "Germany is an area where we do not know what will happen in the near future. It is the counterpart of Korea; we do not know how long we can go and help. Therefore we put the following projects under emergency

November, 1951

ABOVE: The war in Korea brings deep human suffering and the need for outside help.

Photo by Monk-meyer

RIGHT: At this work camp in Thailand, a Burmese, a Malayan and a Thai farmer work on a foundation of a granary.



the Church. Money is needed to provide simple supplies like paper, bicycles, gasoline, etc., for those who are trained at Bonhoeffer House and who work out from it as their center.

Through these five types of investments, American young people will be helping their Christian fellows in many lands. But there is another kind of help even more important—that

given through an infectious demonstration of Christian discipleship. Word has already been received from Japan that the National Youth Commission there, inspired by The Call, is planning its own Call to Japanese youth. The report states, "Christian young people in Japan, as a token of their renewed commitment, will be asked to give a sum of money . . . to

match the amount we hope to receive from The Call to United Christian Youth Action in the United States. It is our hope that a part of the money raised in Japan will be used to help youth work in other countries, particularly in Korea."

Such initiative and commitment are the finest fruits one could ask from the world aspects of The Call.

ACTION—

Through Week-End Work Camping

by Jean E. Alexander

"What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad or in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead." (James 2:14-17, RSV)

YOUTH who hear and answer The Call to United Christian Youth Action will dedicate themselves to a united program of action in their own community. They will be ready to do something about the needs of their community. The week-end work camp is one of the channels for this new dedication to united action and is a constructive plan of community service which appeals to the imaginations of young people.

The week-end work camp is not a new idea, for groups like the American Friends Service Committee sponsor such short-term voluntary service projects in several metropolitan areas. However, very few of our church young people have participated in such work camps and now we have a plan whereby they can, in great numbers, accept this form of service.

Miss Alexander is Director of the Social Education Department of the United Christian Youth Movement.

In every community there are tasks that need doing. Some of these will be daring and hard tasks that will mean dirty hands, long hours, and tired backs. And yet, as followers of Jesus Christ, these young people know that they can and must tackle the job, however big it may be. They have the faith to believe that in working together and forgetting themselves, the love of God will flow through them into the lives of people who are lonely and forgotten, or caught in poverty, bitterness and despair. In a sincere attitude of Christian humility, young people want to share with others who are "different" from themselves, so that they may come to understand and love each other. And the young people will not object to working for "nothing"—an idea not understood by our materialistic age—because their lives will be enriched, their knowledge increased and their Christian commitment strengthened.

Plans for organization

The community will appoint, through its United Christian Youth Council or its Call committee, a Week-end Work Camp committee. This committee's job will be a big one that will require the time, talents and vision of dedicated young people, selected from the various church youth groups. The basic work of the committee is given in detail in the UCYM manual entitled *Community Service*

Through United Christian Youth Action—A Guide to Week-end Work Camping. A brief outline indicates what this committee will need to do.

1. Study and thoroughly discuss the UCYM manual on week-end work camping.¹

2. Investigate the needs of the community through visitations to various individuals and agencies who can help interpret problems and find concrete projects. A plan for such an investigation is in the manual.

3. Enlist the cooperation of official adult interdenominational organizations, such as the council of churches or ministerial association, and secure special guidance from well informed individuals (ministers, welfare workers, town officers, etc.)

4. Decide upon the most worthy work project, preferably one that is big enough to require a series of work camps to complete it. The projects will vary greatly according to the type and condition of the community. They may be anything from repairing and redecorating a "rundown" community center or church to emergency aid in times of disaster.

5. Select the best possible adult leadership for the work camps. The person or persons will have to chaperone and supervise the group as well as help with the work project.

6. Subcommittees can handle such program details as publicity and registration, housing, food, equipment and materials, work project arrangements, recreation and worship.

¹See Source Materials on page 13.



From Filmstrip, "The Accused"

In every community there are tasks that need doing. Some of these will be hard tasks that will mean dirty hands, long hours, and tired backs.

The camp schedule

A typical week-end work camp schedule begins at dinner on Friday evening, with everyone arriving in time to help with meal preparations. After the dishes have been finished, all join in a session of orientation. This period is very important and must be handled adequately, giving plenty of time for questions and discussions. The young people not only need to be aware of the importance of the work project, but they must understand the problems out of which the project came and the people among whom they will be working. A good, fast-moving recreation program and a worship service can close the first evening. "Early to bed, early to rise" is a good motto because work campers have a heavy day ahead of them. On Saturday there should be seven or eight hours of actual physical work, planned so that the group at the end of the day completes one unit of work on the total project.

After the evening meal and cleanup, there will be an evaluation discussion. Pertinent questions can be raised regarding the achievement of purposes and objectives. The evening may close with a "party," some singing and worship before everyone goes home. Some work camps may con-

tinue through Sunday morning so that the work campers can attend church in the neighborhood where they worked. However, in most cases, young people will need to be back in their home churches on Sunday morning.

An unique experience

Even if a young person lives only three blocks from the work camp, his experience is greatly enriched by living cooperatively with the others. This is one of the unique and most important aspects of the week-end. Cooperative living puts each work camper on an equal footing and gives each his share of the work of meal preparation and cleanup. Arrangements can be made with churches or community centers for housing the young people overnight. Though there may be extra effort in making such arrangements, the values will far outweigh the efforts.

Worship and recreation, as have been mentioned, are other important aspects of a work camp schedule. They will create a sense of "belonging together" which in turn gives meaning to the work fellowship.

The work camp is not a mass activity. In fact, by its very nature it must be a small working group that

gets acquainted very quickly. An effective work camp will have between ten and twenty participants. This limited number assures a sense of fellowship and makes it possible to provide equipment and jobs for all.

More than just a physical work project

The week-end work camp is more than just painting a wall. It is a chance for Christian young people to grow emotionally and spiritually through sharing with others. It is also an opportunity to witness for Christ and his church and to bring others into the Christian fellowship.

One million young people and their adult leaders during Youth Week, 1952, will lift their voices in a common Covenant with God. In part, this is what they will say together:

"For us there is no alternative but to serve God in every moment of our lives, to treat all men as brothers, to work toward the day when suffering and strife will be replaced by cooperation and love and when peace shall abide in place of war."

The week-end work camp is one of the important ways to implement the challenge of this Covenant and to make it possible for young people to live up to it.

You Are Called

A Pageant of Youth Dedication to Service

by Mildred B. Hahn

YOU ARE CALLED is a pageant of worship which can be used for dedication, a New Year's watch night service, a youth rally, or for evening worship. It can be read with scripts in hand when produced as a radio script, or enacted elaborately with costumes and properties.

The technique of presentation matters little; it is the strength in finding the Bible living today that counts much. Through worship and dedication young people today find fortitude for the days of adulthood and a bleak world, which can be warmed only by the radiance of Christ.

Participants

ORGANIST: CHOIR; SOLOISTS

LEADER (A young man or woman, possibly the president of the young people's group. Modern dress.)

YOUTH (A teen-age boy or one in early twenties. Modern dress. He must be a good actor and love his church.)

BEARER OF THE BOOK (Girl dressed in choir robe with red stole)

TWO STAGE MANAGERS (Optional) (Dressed in choir gowns; handle the book, if it is used.)

MOSES (Young man, dressed in biblical costume)

DAVID, the King (Dressed in biblical, not mediaeval, costume)

TWO SERVANTS (Junior high boys or girls; dressed in simple tunics)

PAUL, (An older man. Dressed in drab colored biblical costume)

TIMOTHY (A young man. Dressed in bright biblical costume)

USHERS (to take the offering and distribute crosses)

FOUR DISCIPLES OF BIBLICAL TIMES (in varied colors of biblical costumes)

FOUR DISCIPLES OF MODERN TIMES (in modern dress)

The Scene

Your own church chancel, undisturbed, or a stage with an improvised altar, center back.

The Properties

SET PROPERTIES: If a stage is used, you may want a large book in which Bible characters can pose. This is optional, however; a procession can be substituted, as suggested in the script. (See production Notes at the end.)

HAND PROPERTIES:

A large-Bible, for BEARER OF THE BOOK

Scroll and stylus for DAVID

Throne, a covered piano bench, brought in by the TWO SERVANTS

Three cubical white boxes or cartons, graduated sizes, for the MODERN DISCIPLES (See UCYM Symbol printed

Miss Hahn is a teacher of English and Speech at the Reading Senior High School, Reading, Pennsylvania. She taught the class in Pageantry at the 1951 Religious Drama Workshop, Green Lake, Wisconsin.

herewith)

Scroll for JOHN OF THE BIBLE

White cardboard crosses for the entire congregation. (Stanza 2 of "We Would Be Building" typed or printed on crosses. See Production Notes at end.)

TWO crosses on the altar for LEADER and YOUTH

Four crosses in the hands of the DISCIPLES OF THE BIBLE

Prologue—In Preparation

1. PROCESSIONAL: "All Hail the Power of Jesus' Name." Tune, *Coronation*. Choir and congregation.

2. CALL TO WORSHIP (Leader):

One is your Father, even he who is in heaven;

And all of you are brethren.

And he made of one blood all nations to dwell on the face of the earth;

All things, therefore, whatsoever you would that men should do to you,

Do also unto them,

And worship the Lord in truth and goodness.

3. WORSHIP HYMN: "Jesus Calls Us, O'er the Tumult," first stanza. Tune, *Galleo*.

4. THE LITANY:

Leader: We are disciples of Christ and called by his name. Let us draw near him, who is the living Way.

People: Help us, O Master, to walk in thy way.

Leader: For our weakness and failures, grant us true repentance; and that we may turn from self to Thee.

People: Help us, O Master, to walk in thy way.

Leader: Through each day's plans and choices, grant us vision and courage to follow thee.

People: Help us, O Master, to walk in thy way.

Leader: Stir us to go forth and serve thee, thou who art one with all sufferers, the perplexed, and all who need.

People: Help us, O Master, to walk in thy way.

Leader: In thy house and at thine altar, in fellowship with thy people, grant us through worship new power to do thy will.

People: Help us, O Master, to walk in thy way.

Part I—You Are Called by the Scriptures—to Know

5. LEADER turns with his back to the congregation, his arms outstretched in dedication. As the organist plays a few phrases of "Canonbury," he faces and points to the congregation.

¹From *Worship Services for Special Days* by John Wetzel, published by the Board of Christian Education, Evangelical and Reformed Church, Philadelphia, Pa. Used by permission.

6. LEADER:

I am you, the youth of this church;

I am part of the story of youth who belong,

Youth who belong to the church, to whom the church belongs.

Youth who live in towns tucked in big cities, living on the same block;

Living in single small places where most youths live;

Tomkins Corners and Black Mountain, Horseshoe Bend and Farmersville, Willow Street and Morgan's Hill.

Never heard of them? Well . . .

Maybe they're too big for small talk

About who lives where on the map.

But they are you, and I am you,

And you are all of us.

Yes, I am you, and I have been called.

You are called!

7. SOLOIST sings "Lord, Speak to Me" (Tune, "Canonbury"), stanzas 1 and 3.

8. YOUTH (comes from front pew and bows in prayer in No. 7. He prays:) Lord, I've heard your call in my ears.

Now I would see with my own eyes other young people who have sought the Way. Are there no pictures to guide me?

9. LEADER: Yes, in the Bible there are pictures you should know. I'll leave you to find yourself in the Bible. (LEADER sits in front pew. Organist plays a few phrases of "Canonbury".)

10. BEARER OF THE BOOK enters left. She carries a Bible. YOUTH goes forward to meet her. BEARER speaks:)

I am your Bible.

I am a book for young people.

Youth marches across its pages;

Young blood surges in my words.

Only the hopes of youth could keep in step

With the limitless reach of my dreams.

My heroic characters were young." . . . like you!"

11. YOUTH: How can a fellow be heroic today when things go so wrong for people who believe in God? I get worried—even disgusted—

12. BOOK: Remember, once there was a young Moses lifting his hand in angered enthusiasm for his people. (She turns to Exodus 5 and 6 in her Bible, to show YOUTH.)

(NOTE: The following pictures can be elaborately or simply. If desired, a large book with frame insert may be carried on by STAGE MANAGERS. Or characters may walk on, pose, and leave in procession.)

13. PICTURE ONE: MOSES. (Moses stands with his hands outstretched, pleading with God.)

14. MOSES: (indignantly) Lord, wherefore hast thou dealt ill with this people? Why is it thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath dealt ill with his people; neither hast thou delivered thy people at all. (Moses remains dejected.)

15. BOOK (to YOUTH): You feel like Moses, don't you? You ask, "Why must these things be? Where is the just God?"

16. YOUTH:

Where is the just God?

The god of fear makes me a crouching, hiding worshipper,

A victim now of atom fears.

My God of Love exploded in Russia and in Korea.

Where is the just God?

"Oh God, thou hast dealt ill with this thy people;

Neither hast thou delivered thy people at all."

(Youth is dejected, like Moses.)

17. CHOIR sings stanza 1 of "When Wilt Thou Save Thy People," to tune "Commonwealth."

18. BOOK: The young man, Moses, found

²From "I Am Your Bible," by P. R. Hayward
³Exodus 5:22-23

comfort in God's Word, and so must you. The Book of Books still holds God's Word for you today. Listen, and lay on your heart the comforting words that God gave Moses.

19. MOSES (*lifting his head*):

I hear you, God. I hear you speaking. You are saying, "I will bring the children of Israel out of their bondage; I will redeem them with an outstretched arm, and with great judgment."

Who is there like thee among the gods, O Lord?

Who is there like thee, so glorious in holiness,

So awe-inspiring in renown, such a wonder-worker?⁴

(*Moses rises slowly*)

20. BOOK: Just as the Lord came to Moses, so he speaks to you. If you will diligently hearken to the voice of the Lord your God and will do that which is right in his eyes, and will give ear to his commandments, he will be with you and give you strength and understanding.

21. YOUTH: O God, I will listen! To thee be all praise and glory!

22. CHOIR sings stanzas 1 and 2 of hymn "Sing Praise to God," by Schutz, tr. by Cox, 8.7.8.7.8.8.7. as follows:

Sing praise to God who reigns above, "The God of all creation, The God of power, the God of love, The God of our salvation; With healing balm my soul he fills, And every faithless murmur stills: To God all praise and glory.

What God's almighty power hath made, His gracious mercy keepeth; By morning glow or evening shade His watchful eye ne'er sleepeth; Within the kingdom of His might, Lo! all is just and all is right: To God all praise and glory.

(MOSES leaves, or the book is closed. TWO SERVANTS bring throne. DAVID enters.)

23. YOUTH: Now I feel strong, ready to go out and—

24. BOOK: Wait! There are other pictures for you to see before you leave. Here is a picture of David, springing from his shepherd's task to a throne. David, King of Israel, thirty years old, remembered God in his greatest moments.

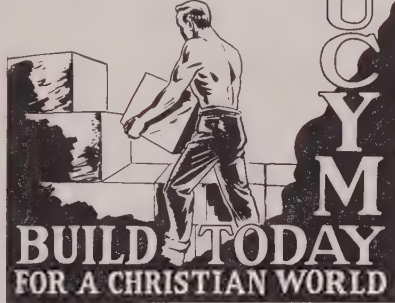
25. PICTURE TWO: DAVID ON THE THRONE. (DAVID is seated on the throne. TWO SERVANTS stand, one on each side. DAVID writes on scroll:)

26. DAVID: "And now, O Lord God, thou art God, and thy words are truth. Now, therefore, let it please thee to bless the house of thy servant, that it may continue forever before thee . . . With thy blessing let the house of thy servant be blessed forever."⁶

27. BOOK: King David never forgot to sing praises and ask guidance of God. The boy of the Shepherd's Psalm grew into a king, but he took God along. Take God along when you achieve success. May you be grateful and O, may you be aware!

28. YOUTH:

"God—let me be aware. Stab my soul fiercely with others' pain, Let me walk seeing horror and stain. Let my hands, groping, find other hands.



Give me the heart that divines, understands.

Give me courage, wounded, to fight.

Flood me with knowledge, drench me in light.

Please—keep me eager just to do my share.

God—let me be aware."⁷

29. CHOIR sings first stanza, "Father of Eternal Grace," to tune *Mercy*. (DAVID leaves, followed by SERVANTS who carry throne; or the book is closed. PAUL AND TIMOTHY enter.)

30. YOUTH:

"Bless, O Lord, we pray thee, This, thy holy Word; Help our hearts remember What our ears have heard."

31. BOOK: It is not enough that you alone hear God's Word and thank him. You must preach God's Word to others wherever you are. Listen to Apostle Paul as he speaks to Timothy—and to you!

32. PICTURE THREE: PAUL AND TIMOTHY. (TIMOTHY is kneeling; PAUL is standing with his hand on TIMOTHY'S head.)

33. PAUL: Timothy, my beloved son, "I charge you in the presence of God and of Christ Jesus . . . to preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching . . . Be steady, endure suffering, do the work of an evangelist, fulfill your ministry."⁸ (*Arm in arm, PAUL and TIMOTHY leave, or the book closes.*)

34. YOUTH repeats first verse of hymn, "Book of Books, Our People's Strength."⁹

35. BOOK: I am your book. On you I stake my best chance for changing the life of your world. (BEARER OF THE BOOK hands Bible to YOUTH.)

36. ORGANIST plays Stainer's "Sevenfold Amen," and BEARER leaves. (*If book is used, it is removed at this point.*)

37. YOUTH (*holding Bible*):

What gifts of love, O Master, can I bring? Plain gifts that would be mine alone to give? . . .

⁷By Miriam Teichner. Original source not located.

⁸1 Timothy 4:1,2, RSV.

⁹No. 390 in the *Methodist Hymnal*; also in other hymnals.

¹⁰Grace Noll Crowell, from "The Gifts," in the *International Journal of Religious Education*, December 1937.

The golden gifts of love, perhaps, dear Lord,

As homage freely laid before Thy feet; The frankincense of selfishness, the myrrh Of kindness, fragrant, sweet.

Accept my gifts today as if they were Gold and frankincense and myrrh.¹⁰

38. OFFERING SERVICE: YOUTH places open Bible on altar and distributes offering plates to ushers who take up offering. The ORGANIST plays while this is done.

39. As the USHERS come forward the congregation stands and sings "We Give Thee But Thine Own."

40. LEADER gives prayer of dedication for offering.

Part II. Called by the Christ —to Build

41. LEADER (*talking quietly to YOUTH*): You have placed upon the altar symbols of your living: your money for material needs, and the Bible for spiritual enrichment. You are called to build the Bible into your life.

42. SOLOIST sings first two stanzas of "O Word of God, Incarnate." LEADER takes Bible from altar to read.

43. LEADER: We read in the book of Matthew the story of disciples who left their work to answer the call of Christ: (Repeat Matthew 4:18-22 in Revised Standard Version.)

44. LEADER replaces Bible on altar.

45. CHOIR sings "When the Golden Evening Gathered," stanza 1. (Tune, *Stockwell New*.)

46. YOUTH: Jesus called his disciples long ago. He called them to be fishers of men—Peter, Andrew, James, and John. From childhood I've known those names. But what do they say today? I wonder—

47. ORGANIST begins motif of "We Would Be Building," the UCYM hymn, (tune, "Finlandia") softly under the following scenes. After the DISCIPLES OF THE BIBLE speak they stand on either side of the altar, two on each side. MODERN and BIBLICAL ANDREW enter.

48. LEADER: You need not wonder. You are called, as they were called—to build.

49. ANDREW OF THE BIBLE: I am the disciple Andrew, an ordinary fellow, with no outstanding talents, but Christ called me and used me. Today I challenge you to answer the call of Christ. He calls you to build. You can build by becoming a disciple and reaching for the hand of your brother, as I reached for the hand of Peter. That's Christian Evangelism.

50. MODERN ANDREW places his stone on the floor below the altar and kneels left. (*See UCYM symbol printed here-with. Stones are stacked to represent symbol.*) ORGANIST continues Finlandia.

51. ANDREW OF THE BIBLE: Peter, you are called.

52. MODERN and BIBLICAL PETER enter. MODERN PETER places his stone beside ANDREW'S to follow the UCYM emblem.

53. PETER OF THE BIBLE: This rock of service is a heavy burden until you dedicate yourself to service. Then service becomes shared love. When you find

(Continued on page 37)

⁴From Exodus 6 and 15 (Smith translation)

⁵No. 355 in the *Methodist Hymnal*

⁶II Samuel 7:29



Primary Department

by Margaret Clemens McDowell*

THEME FOR DECEMBER: *We Think of Jesus' Birthday*

For the Leader

December is a happy but exciting time for children, with the air full of Christmas plans and secrets. It is also apt to be so crowded with activities and so filled with suspense that children are overstimulated and given to concentrating on what they want to receive for Christmas. The worship plans for this month place the emphasis on gladness for Jesus' birthday and plans for making others happy, thus keeping his birthday in ways that are truly Christian.

The leader will need to consider possibilities for Christmas sharing. There may be an all church school project in which the primary children will have part. It may be your custom to bring gifts for a Home for children or elderly people, or to bring gifts of food and clothing for a needy family. Sometimes a department assumes responsibility for the Christmas of one child in a Home, and there is opportunity to feel really acquainted with this child. Or gifts may be brought for children in war-torn areas, where they are desperately needed. Be sure to give your children as much part in the planning as possible, and make the giving a happy experience.

The worship center should be as beautiful as possible and should help to create an atmosphere of worship. Rule out decorations that are purely secular in nature. The following pictures would be appropriate:

First week: Jesus with world children

Second week: "Arrival of the Shepherds," Lerolle

Third week: Christmas carollers or the shepherds and the heavenly host

Fourth week: The Wise Men

Fifth week: Pictures for weeks 2 and 4
A Christmas creche should be put into place the second week. If desired, only the manger scene may be used at first, with the figures of the shepherds and Wise Men added on succeeding weeks.

The worship leader should be careful not to interfere with the teachers' plans by telling the actual Bible stories before they have been used in the class groups. Joint planning in the workers' conference will avoid this overlapping.

Most of the songs suggested are the simple Christmas carols which will be familiar to many of the children. There should also be opportunity for learning some new ones. "Ring Out the Joyful News Again," and "O Come, Let Us

Adore Him" are to be found in *Hymns for Primary Worship*, which is also the source for all numbered music. If you do not already have it, perhaps you can make the department a Christmas gift of the recent book, *The Whole World Singing*, published by the Friendship Press. It contains many delightful songs, collected from around the world. The children will enjoy both the music and the method of singing the African song, "A Christmas Antiphon," which is so simple that it requires practically no memorizing.

December 2

THEME: *The Whole World Keeps Christmas*

PRELUDE: "O God, May the Whole World Praise Thee," 161¹

CALL TO WORSHIP:

Leader: Psalm 100:1

Group: Psalm 100:2

SONG: "O God, May the Whole World Praise Thee"

CONVERSATION: About things for which the whole world can praise God: homes, families, friends, food, clothing, beautiful things, churches. If no one mentions Jesus, suggest that the children listen to a Bible verse to discover another important reason for praising God. Read John 3:16: "Good so loved the world that he gave his . . . Son." Bring out the fact that Jesus came to help people and to teach us how to be loving and kind.

PRAYER: Dear Father God, we praise thee and thank thee for so many things: for our homes and our families, our churches and our schools, our friends and our good times. Most of all, we thank thee for Jesus. We praise thee for Christmas, the happy time when we celebrate Jesus' birthday. May the whole world praise thee and sing for joy. Amen.

SONG: "Ring Out the Joyful News Again," 60

SHARING PERIOD: "Christmas Around the World"

Remind the children that all around the world this month people will be making plans to honor Jesus' birthday. Some of the older ones will be able to tell of ways of celebrating Christmas in other lands, and of customs we observe that come from other lands. The following facts may be used:

In Holland the children used to set out their wooden shoes for gifts. The Santa Claus of Dutch children is St. Nicholas, who rides a white horse and leaves gifts for good boys and girls.

¹In *Hymns for Primary Worship*, published by the Westminster or Judson Press.

The day for giftgiving in Latin American countries is Three Kings' Day, twelve days after Christmas, when the Wise Men were supposed to bring their gifts to Jesus.

In Puerto Rico the children leave boxes of grass for the Wise Men's camels, and in the morning the grass is gone and gifts are in the boxes. Often people go from house to house, carrying little figures of Mary, Joseph and Jesus, singing at each place, and asking if they may come in. In Mexico a coarse earthenware jar, called a panate, is filled with candies, nuts and gifts, and hung from the ceiling or from a tree in the patio. The children are blindfolded and try to break the jar with a stick. When it breaks blindfolds are torn off, and there is a scramble for the gifts.

(Add other national customs from service for Dec. 9 in Junior Department, pages 26 and 28.)

Bring out the fact that all of these are ways in which people around the world show how glad they are for Jesus' birthday.

SONG: "A Christmas Antiphon," 93 in *The Whole World Singing*. Explain to the children that this song, and the way of singing it, come from Africa.

OFFERING: When gifts have been brought forward, sing, "As the Wise Men Brought Their Treasures," 173

SONG: "Away in a Manger," 62

CLOSING PRAYER: Dear God, we are glad that we can join with the whole world in celebrating Jesus' birthday. Help us to keep it in ways that will please Jesus, we pray. Amen.

December 9

THEME: *A Time for Giving*

PRELUDE: "Ring Out the Joyful News Again," 60. As the pianist plays, ask the children to listen to the bells ringing the glad news of Jesus' birth. Perhaps they would like to pull imaginary bell ropes.

SONG: "Ring Out the Joyful News Again"

CALL TO WORSHIP:

Leader: God loved us and sent his Son.—I John 4:10

Group: If God so loved us, we ought to love one another.—I John 4:11

PRAYER:

RESPONSE: "O Come, Let Us Adore Him," 180

PICTURE STUDY: Use a picture of the manger scene to recall the story of Jesus' birth. If the children have not yet had the story in class, do not spoil it for them and their teachers by telling it in full. Let the children tell what they especially like about the picture. If the story has already been used, encourage the children to retell it.

SONG: "Away in a Manger," 62

CONVERSATION AND PLANNING: Let the children tell what they think would be the best way to celebrate Jesus' birthday. Recall the verses used in the Call to Worship, and discuss ways of showing

*Sturford, Connecticut

love to others. A department Christmas project should be introduced, and plans made for carrying it out.

SONG: "A Christmas Antiphon"

OFFERING

STORY: The Man Who Liked Secrets

Many years ago, in a country across the sea, there lived a good man named Nicholas. Nicholas loved Jesus very much, and he wanted to be like him in helping people. He was a friend to everyone. If a child was sick, Nicholas would buy a toy and bring it as a present. If a father was out of work, Nicholas would buy some food for the family.

Most of all Nicholas liked to keep his good deeds secret. Often he would wait until nighttime, and then he would slip out into the darkness with his gift hidden in the folds of his cloak. He would go quickly to the home of someone who was in trouble and perhaps leave a basket of food at the door, or he might drop a bag of money in at the open window. In the morning what a glad surprise for the people inside! They did not know whom their gift was from, but they would thank God for the good friend who helped them.

There was one poor man who had three lovely daughters. It was time for the oldest one to be married, but in those days every girl must take her husband a gift of money. The father had no money for his daughters. Nicholas heard about it, and in the night he went quietly to the house. Through the open window he dropped a bag of gold pieces. The clank of the gold on the floor awoke the family and they rushed outside. But by this time Nicholas had gone.

"Who is our helper?" they asked, but no one could answer. They could only be thankful that someone had planned such a wonderful surprise for them.

The same thing happened when it came time for the second daughter to marry. Who could this good friend be?

And now it was time for the wedding of the youngest daughter. In the darkness Nicholas crept up to the window and dropped in the bag of gold pieces. But this time the father was not asleep. He rushed out and caught Nicholas by the robe.

Nicholas was sorry he had been found out. He begged them to keep the secret. But Nicholas kept on with his kind deeds, and by and by it began to be whispered that Nicholas was the one who planned all these wonderful surprises. And years after the good man had died, people would tell the story of Nicholas who loved people and wanted to be helpful as Jesus was.

After that as people planned surprises and did kind things in secret, others would say with a smile, "It must have been good St. Nicholas!" At Christmas boys and girls in some countries say that today, but here in our country we call our St. Nicholas, Santa Claus. We can all play St. Nicholas for others by planning happy surprises for them. That is one of the best ways of keeping Jesus' birthday.

CLOSING PRAYER

SONG: "Silent Night," 56

December 16

THEME: *A Time for Giving*

PRELUDE: "Cradle Song," Brahms, 167'
LEADER:

As we listen to the music let us think of that first Christmas and the baby Jesus in the manger. Does the music sound to you like a song Mary might sing as she rocked her baby to sleep?

The shepherds came to find the baby, and they knelt down to worship him.

Later the Wise Men came bringing gifts, and they too knelt and worshipped. They said, "O come, let us adore him."

CALL TO WORSHIP: "O Come, Let Us Adore Him," 180

PRAYER: Our Father, we are glad as we think of that first wonderful Christmas long ago. We like to think of Jesus who came as a little baby and grew up to be the Friend and Helper of all. We like to think of the shepherds and the Wise Men who came to find Jesus. Help us always to remember that Christmas is Jesus' birthday. Help us to find ways to make others happy, because this is the best way to keep Jesus' birthday. Amen.

SCRIPTURE: Luke 2:8-14. Introduce by saying, "People have always liked to sing about Jesus' birthday. We call our special Christmas songs, carols. Long ago the angels sang what we like to call the first Christmas carol. The Bible tells about it."

CHRISTMAS CAROLS: The children may choose favorite carols to sing. A comment about the origin of the carol, or what it is trying to say, will make this more meaningful.

CHRISTMAS PLANS: There should be a reminder and perhaps further planning in regard to the gifts that are to be brought next week.

OFFERING

SOLO: "There Is No Cradle Ready," 66.

Explain that this carol is sung by boys and girls who live across the sea in Spain. The children may like to pretend they are rocking a baby in their arms as the soloist sings "Lullaby, lullaby, lullaby."

SONG: "Ring Out the Joyful News Again"

December 23

THEME: *A Time for Worship*

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No one noticed and he trotted after the shepherds, down the hillside and through the quiet streets of the town. They came to a stable and went in, the little lamb close behind.

Sure enough, a tiny baby lay in the manger. The shepherds knelt down. The little lamb pressed close to the manger. Somehow he felt happier than he had ever felt in his life.

The baby saw him and smiled. He reached out his little hand and his fingers curled in the little lamb's wool. The little gray lamb stood very still.

The shepherds went out as quietly as they had come. But the little lamb did not follow. The baby had gone to sleep and the little gray lamb did not want to disturb him.

The baby slept on. Joseph and Mary were asleep too. The little lamb did not move. He grew tired and stiff. The night wore on. Patiently the little lamb stood still. It was hard to keep awake. At last morning came. The baby turned in his sleep and smiled. His fingers uncurled from the little lamb's woolly coat.

Now the lamb was free to go. He slipped softly out of the door. Outside the morning light fell upon him. Then the little lamb saw what had happened. His coat was no longer an ugly gray. It was clean and white, like the snow.

(Retold from an old legend.)

SONG: "Away in a Manger"

OFFERING: If the children deposit their offerings as they arrive, their dedication may be a part of the gift bringing service that follows. Otherwise the offering may be taken now, but presented later.

INFORMAL DRAMATIZATION: "We Worship through Giving"

As a soloist sings "Silent Night," two children dressed as Mary and Joseph enter and take their places, Mary seated, Joseph standing beside her. Mary carries a doll dressed in swaddling clothes which she places in an improvised manger.

Leader: "We like to remember how people came to worship the baby Jesus and bring him gifts. Perhaps the shepherds brought a baby lamb, or some soft wool to keep the baby warm. The Wise Men brought precious gifts of gold and sweet smelling spices. Perhaps some of the village children came in with a toy or a flower. We do not know. Today we would like to bring our gifts too. When Jesus was grown up he said that when we gave to people who needed help, it was just the same as giving to him. So we have brought our gifts for others today. Let us bring them now and place them in front of the manger. Perhaps you would like to pretend you are a shepherd or a Wise Man or a child who lived in Bethlehem, and kneel quietly around the manger."

(The pianist will play familiar Christmas carols as the children bring their gifts. If the group is too large for all to remain at the front, the children may return to their seats when they have presented their gifts.)

SONG: (While the children remain in place if possible) "Away in a Manger"

SONG: (After the children have returned to their places, and just before dismissal) "Happy Christmas to You" to tune of "Happy Birthday to You."

December 30

THEME: *A Time for Remembering*

PRELUDE AND SONG: "Ring Out the Joyful News Again"

CALL TO WORSHIP:

Leader: Psalm 100:4a,b

Group: Psalm 100:4c

SONG: "O God, May the Whole World Praise Thee," 161

LEADER: Everyone looks happy this morning. We have kept Jesus' birthday. It has been a glad time for all of us. Now Christmas is over. It will not come again for another year. But we have many glad things to remember. We have many things for which we want to praise God and thank him. Shall we bow our heads now and think quietly of some things that we shall want to remember all year?

GUIDED MEDITATION AND PRAYER:

Let us remember Jesus who was born in a stable, and whose crib was a manger . . . Let us think of the shepherds and the Wise Men who came to visit the baby Jesus and worship . . . Let us remember our own happy Christmas day when we kept Jesus' birthday in our homes . . . Let us think of all the people who

planned surprises to make us happy . . . Remember now how you tried to make others happy at Christmas, and what fun it was . . . Let us remember how Jesus grew, first a baby, then a little boy, then a big boy, and finally the kind and loving man who was God's special helper . . . Let us thank God now:

Dear Father God, we thank you for Jesus, and for the happy time we have had keeping his birthday. Help us to grow to be more like him, we pray. Amen.

SONG: "A Christmas Antiphon"

REMEMBERING STORIES OF JESUS' BIRTH:

Let two children retell briefly the stories of the shepherds and the Wise Men. Pictures may be used.

REMEMBERING FAVORITE SONGS: The children may choose two or three Christmas carols.

OFFERING.

CLOSING SONG: A familiar song about Jesus, such as "Children Who Walk in Jesus' Way," 127, or "I Like to Think of Jesus," 78

Junior Department

by Helene M. Suiter*

THEME FOR DECEMBER: *The World Keeps Christmas*

For the Leader:

As these services are being written, it is hard to know what the world situation will be by December. Whatever may transpire we know that children need to experience feelings of understanding and appreciation for peoples of the world. These services are planned to help enrich children's experiences of world friendship and to help boys and girls feel something of the beauty and quiet and worshipful atmosphere of that first Christmas.

Only two of the services have been planned in much detail. You may want to change and supplement the material by using your own ideas and resources. Copies of *Christmas*, the beautiful volume published each year by the Augsburg Press, give a wealth of material on Christmas in many lands. These may help with the service for December 16th.

We cannot know the real spirit of Christmas unless we give,—unless we give without expecting to receive in return. Juniors like to participate in a service project at Christmas time. Last year many groups trimmed Mitten Trees and sent their mittens to the American Friends who distributed them to needy children overseas. This project will be continued this year. Your denomination or community may be sponsoring a project that will interest your group. Juniors always like to hang their gifts on the tree or place their wrapped packages under the tree. This

presentation should be a part of worship.

Allow plenty of time for planning and preparation with juniors who are to participate in the various services. Most carols suggested will be found in *Hymns for Junior Worship*, (Westminster or Judson Press). Others will be found in most good hymnals or carol books.

December 2

THEME: *The Town that Gave Us Christmas*

WORSHIP CENTER: Nativity picture "Holy Night" by Correggio if possible. Bible open to Isaiah 9:6, lighted candles, and Christmas greens.

PRELUDE: Arrangement from the "Pastoral Symphony" by Handel

CALL TO WORSHIP: Isaiah 9:6

HYMN: "There's a Song in the Air"

LEADER:

Did you ever think about the town that gave us Christmas? It was just a very small unimportant town in a very small, unimportant country. It is true that great crowds of people were there that night, but these people had come to register their names so that a foreign government might collect taxes from them. The houses were small and crowded as were most homes in that little country.

But something happened that first Christmas eve, something that will make the world remember Bethlehem forever. Some people say that it was the angel song and the Babe in the manger with shepherds and wise men worshipping. But I think it would take more than that to make the world remember Bethlehem for two thousand years. It was because that baby was Jesus who lived as no other person has ever lived upon this earth. It was because of the way that Jesus lived and gave his life to help others, that through the years people have loved to remember the place of his birth. Let us read from the Bible some of the verses that tell about

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For further information write to The American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Jesus' birth in Bethlehem.

SCRIPTURE: Micah 5:2, Luke 2:1-14

STORY:

"O LITTLE TOWN OF BETHLEHEM"

Phillips Brooks was the minister of a large church in Philadelphia. One year he took a trip to the land of Palestine. He had always wanted to visit the land of Jesus. Mr. Brooks stood by the sea of Galilee where Jesus had often talked to his friends. He climbed the hills where large crowds had gathered to hear the great Teacher. As Mr. Brooks walked up and down the road and lanes where Jesus had once walked, he kept thinking of the many, many people who had come to this great Doctor for help. "Now when I preach to my people," he thought, "it will be easier to help them understand what it was like when Jesus was here on the earth."

Now Christmas time was coming. "There could be no better place to spend Christmas than in Bethlehem," said Mr. Brooks. And so he went to Bethlehem for Christmas.

He walked up and down the narrow streets past the flat-roofed houses and thought, "Yes, Bethlehem must have been just like this when Jesus came into the world." He went to see the beautiful church which has been built on the spot where people think the stable once stood. On Christmas Eve he said to himself, "I should like to spend some time out on the hills where the shepherds watched their sheep."

He went to a hillside near Bethlehem. How still and quiet it was there in the starlight with the blue sky overhead. At the foot of the hill he could see the little town of Bethlehem. It seemed to be sleeping peacefully there in the quiet of the night. On a nearby hill he could see some shepherds huddled around their campfire. He could see the white forms of the sheep. From time to time he could hear the faint tinkle of a sheep bell or the low baaing of a lamb. He thought of the familiar words from the Bible, "And there were in the same country shepherds abiding in the field keeping watch over their flock by night. And lo, the angel of the Lord came upon them." Mr. Brooks could almost see the sky growing bright. In his mind he could hear the angel song of "Glory to God in the highest." For a long time he sat there quietly. It was a night that he would never forget as long as he lived.

The trip soon ended and Mr. Brooks came back to his church. He was very busy and the weeks and the months passed. In fact, a few years slipped by. Another Christmas was coming. It would soon be time for the children's Christmas program in the church. Mr. Brooks wanted to write a poem that the children could use in their service. There were lots of things to write about Christmas, but what did he want to say the most of all? If only he could help them to know what the first Christmas must have been like. Then he remembered the time that he had spent out on the hills near Bethlehem. Soon the words began to come to him.

"O little town of Bethlehem, how still we see thee lie,

Above thy deep and dreamless sleep the silent stars go by. . ."

"How silently, how silently the wondrous gift is given."

Mr. Brooks kept writing until he had the poem just the way he wanted it. Then he decided that there should be music to go with it. He went to Mr. Redner, the church organist, "Would you write some music to go with these words?" he asked.

All that Saturday Mr. Redner thought



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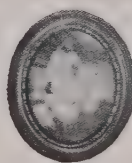
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and worked, but he could not find the right tune. That night he went to bed disappointed. He fell asleep, and in the night the tune came to him. He could hear it singing itself over and over in his mind. Quickly he jumped up and wrote down

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the notes. The next morning he worked out the music the way he wanted it. The song was sung for the first time in the Christmas program that year. People liked the song, but they never dreamed that it would some day be sung around the world.

Today "O Little Town of Bethlehem" is one of our best loved Christmas carols. The words were written by an American minister, and the music came from an American organist, but the song really had its birth in the starlight over the little village of Bethlehem.

H.M.S.

HYMN: "O Little Town of Bethlehem"

PRAYER:

We thank thee, dear God, for that little village of Bethlehem. Somehow it makes us feel good to know that Jesus was born in a small, quiet country village among plain, kindly people. It was with such people that he spent so much of his time he grew to be a man. At Christmas time may we remember Jesus' life of kindness and goodness, and may we try to make our lives more like his. We pray in Jesus' name. Amen.

December 9

THEME: *Christmas Reminders from Many Lands*

WORSHIP CENTER: Arrange a few Christmas greens around a globe of the world. As the juniors tell of Christmas customs of other lands, they may place objects representative of those customs on the worship center.

PRELUDE: Arrangement from the "Pastoral Symphony" by Handel

CALL TO WORSHIP: Isaiah 9:6 (as used last week)

CAROL: "The First Noel"

LEADER:

There just isn't another time in the whole year when we do as many wonderful and interesting things as we do at Christmas time. We decorate our homes and schools and churches; even our city streets are made bright and beautiful for Christmas. We sing and hear much lovely music.

Many of our favorite stories and poems are about Christmas. Some of our most famous paintings are about the Child of Bethlehem. It seems that there is never time for all the things we want to do. It is interesting to know that many of our lovely Christmas customs have come to us from other lands. Today we are going to think of the lands that have given us some of our best loved Christmas customs. Several juniors are going to tell us about them. (The pianist could play appropriate carols softly as children participate. Usually one stanza of a carol will be sufficient.)

CHRISTMAS IN MANY LANDS

1st CHILD: (with Bible open to Luke, chapter 2)

The real Christmas came from Palestine. I shall read the story from the Bible. (Reads Luke 2:14-20 then places open Bible on the worship center.)

CAROL: "O Little Town of Bethlehem"

2nd CHILD: (with star)

Ever since a star shone over Bethlehem and wise men were guided by it to the Baby Jesus, people have liked to remember his birth with a star. Often we place a star at the top of our Christmas tree. (Place star on worship table)

3rd CHILD: (with small creche figures or madonna picture)

Italy has given us many Christmas customs. They say that St. Francis of Assisi, who lived during the thirteenth century, was the first one to make a creche. Since then many people have placed these small manger scenes in their homes at Christmas time. Italian artists, especially Raphael, have given the world some of its loveliest Madonna pictures. (Show picture if possible) We all love to sing "O Come All Ye Faithful." Although the music is from Portugal, the words are of Latin or Italian origin. (Place figures on table)

CAROL: "O Come All Ye Faithful"

4th CHILD: (with small Christmas tree)

They say that Martin Luther of Germany was the first one to place a lighted tree in his home at Christmas time. He put small lighted candles on a tree to delight his own children and remind them of the way the stars looked as they shone down through the fir trees at night. Many years later a song that is the favorite of all children, was written in Luther's memory. It is called "Away in a Manger." (Place tree on table)

CAROL: "Away in a Manger"

5th CHILD: (with candle in holder)

It is believed that lighted candles were first placed in the windows of an Austrian village. People believed that these little lights had guided the Christ Child to their village, thus ending a war and bringing peace to their land. Although "Silent Night" was originally sung in the German language, it was actually written and first sung in the country of Austria. (Place candle on worship center)

CAROL: "Silent Night, Holy Night"

6th CHILD: (with a Christmas greeting card)

The custom of sending greeting cards to friends at Christmas time began in England. It was also in England that carols were first sung in the streets as singers went from home to home on Christmas Eve. Three of our best known carols, "Joy to the World," "Hark the Herald Angels Sing," and "The First Noel" as well as many others have come to us from England. (Place greeting card on worship center)

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CAROL: "Joy to the World"

7th CHILD: (with sheaf of grain or some straw)

In Norway and Sweden the winters are long and cold. The children think not only of their own feasting and fun; they remember the animals who were present at the time of Christ's birth. Straw is placed under the table cloth and under the tree. Later it is fed to the animals. A sheaf of wheat is tied to a high post or placed on the housetop to provide a feast for the birds. (Place grain on table)

8th CHILD: (with painting, Lerolle's "The Arrival of the Shepherds")

The French artist Lerolle gave the world this lovely picture called "The Arrival of the Shepherds." Many people think that the Bethlehem stable must have looked

very much like this. Two of our very lovely Christmas carols come from France. They are "Bring a Torch, Jeanette, Isabella" and "Angels We Have Heard."

CAROL: "Bring a Torch, Jeanette, Isabella" (found in many books)

9th CHILD: (with real or artificial poinsettia)

Mexico has given us this beautiful, bright red Christmas flower which is really star-like in its shape. Dr. Joel Poinsetti, who was sent to Mexico as a minister of the U. S. government brought this flower back home with him, and it has been named for him. (Place flower on worship center)

10th CHILD: (with bell)

American poets and musicians have also given the world some Christmas carols. "O

Little Town of Bethlehem," "It Came Upon the Midnight Clear," and "I Heard the Bells on Christmas Day" are the best known American carols. Here as in many countries, the finest customs of all these different lands and many more have been blended and welded together to make Christmas the great festival of home and church. Trees are trimmed, rooms are garlanded with greens, candles are lighted, small nativity scenes are set up, and the streets are filled with joyful music and gay lights. Here and throughout the world church bells ring out the glad tidings of that first Christmas day. It is a story that will never grow old. Each year it brings to a troubled world a new message of hope and peace and good will among men. (Place bell on table)

CAROL: "It Came Upon the Midnight Clear"

PRAYER:

Our Father, we thank you for our many, different and happy ways of keeping Christmas. As we sing the lovely Christmas carols, as we make our homes beautiful with greens and lights, as we plan surprises for those we love and those with whom we wish to share, may we remember that these are ways of showing our love for Jesus. May we remember that we honor Him most when we are kind and considerate of others, when we try to treat people as we ourselves would like to be treated. Make us worthy of your great love for us, for we pray in Jesus' name. Amen.

POEM:

THINKING OF CHRISTMAS

I like to think of Christmas
Two thousand years ago
With music on a hillside
An shepherd's bending low
Around a humble manger,
With faces all aglow,
Before a new-born Baby
Their gentle love to show.

I like to think of Christmas
Through all the ages long
In all the many countries
Where folks have sung its song,
Where trees have shone with splendor
And fires burned bright and strong,
Where joy and happy laughter
Have gladdened old and young.

I like to think of Christmas
As coming once again
To help us think of Jesus,
Of peace, goodwill to men.
O that his wondrous birthday
Might be the glad time when
All war and strife were ended
And peace would ever reign.

H. M. S.

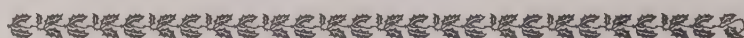
December 16

THEME: We Plan Our Own World Christmas

FOR THE LEADER:

It would be interesting to see what lovely worship service juniors could plan using their own family or community racial and national backgrounds. This week's worship will depend upon you and your local group; however, you may find the following suggestions helpful.

There will probably be some juniors who would love to learn to sing a Christmas carol or read a part of the Christmas story in another language. In a fourth grade weekday class we had "Silent Night" sung in Roumanian and Chinese; then we listened to a recording in German. Later a child read a short portion of the story from Luke in French, and another child



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sang "Adeste Fideles" in Latin. It proved a real sharing experience for all.

Some of your children may have Christmas treasures from other lands that they will be happy to share with the group. Many service men have brought souvenirs from abroad. There might be creche figures from Italy or Germany, souvenirs from Palestine, and even articles from Oriental countries. Children who make such contributions should have an opportunity to tell about their articles.

You and your juniors will need to take a little extra time to work out the details for such a service, but it should prove a very rich and rewarding experience. Your worship center, music and the entire experience will depend upon the resources available.

If you cannot find anyone to sing a Christmas carol in a foreign language, you might use some recordings. You might want to do this any how. "Christmas Carols of Many Lands" with the Vienna Choir Boys, (R.C.A. Victor) is an excellent album, but may not be available in the stores. The Robert Shaw Chorale Album, "Christmas Hymns and Carols" (R.C.A. Victor) is excellent.

December 23

THEME: *We Share Our Christmas*

WORSHIP CENTER: Picture of the Wise Men, Bible open to Matthew ch. 2, lighted candles, and greens. In the front of the room place a small Christmas tree, trimmed or untrimmed depending on how you wish to present your gifts.

If desired the tree could be the worship center.

PRELUDE: *Pastoral Symphony* by Handel
CALL TO WORSHIP: Isaiah 9:6 (juniors should be able to recite this)

CAROL: "Silent Night, Holy Night"

SCRIPTURE: Matthew 2:1-12

CAROL: "We Three Kings of Orient Are"

LEADER:

During this month we have been thinking of our many different ways of keeping Christmas. We have found that our Christmas customs come from many different lands. Many people have shared with us in order that we may have such a wonderful way of keeping Christmas. Christmas is certainly a time of sharing and giving. The Wise Men brought their gifts to the Baby of Bethlehem. Today we, too, would honor Jesus on his birthday by bringing gifts to him. He told us that we could give to him by giving to his people who are in need. And so at Christmas time we like to bring a gift for someone who needs our help and love.

Today we have brought our gifts for— (You will want to talk a little about the project which is being used.) Now as we sing, we shall come to the front of the room and place our gifts on (under) the Christmas tree.

CAROL: "O Come, All Ye Faithful" or "As With Gladness Men of Old" (*Singing Worship*)

PRESENTATION OF GIFTS

PRAYER OF DEDICATION: Dear God, our

loving Father, we rejoice that Christmas is a time of giving and sharing. We thank you for all the gifts of Christmas customs that have come to us from many lands and many peoples. May our gift of _____ bring happiness to our friends in _____ and help them to feel some of the peace and good will of the real Christmas spirit. In Jesus' name we pray. Amen.

December 30

THEME: *Christmas in Our Hearts*

WORSHIP CENTER: (as arranged by juniors)

PRELUDE: *Pastoral Symphony* by Handel
CALL TO WORSHIP: Isaiah 9:6

CAROLS: (several selected by children)

LEADER: "Christmas Lives On"

The time for really enjoying Christmas carols and all our ways of keeping Christmas is ending for another year. But this does not mean that we are going to forget about Christmas. We would not want to do that.

We will want to keep the spirit of Christmas in our hearts all through the year. We often hear people speak of the spirit of Christmas in our hearts. What do we mean by this? What have we noticed about ourselves during the Christmas season? Haven't we had a feeling of greater kindness and friendliness toward others? Haven't we tried to be more helpful? Haven't we been happy as we have planned gifts for others, especially those that we have sent to people that we may never even see? In our hearts haven't we felt that we want to live peacefully with all people of the world? It is the spirit of Christmas that gives us these desires to do good, kind, helpful deeds, for the Christmas spirit is one of kindness and goodness and peace.

I wonder what would happen to our world if its people could live in the spirit of Christmas during next year. It would certainly be a wonderfully happy world, wouldn't it? It would be the kind of world that Jesus talked about when he lived here on the earth. Jesus never said that his way of life would be an easy way, but he did say that those who followed him would be truly happy. Let us try to keep the spirit of Christmas in our hearts as from day to day we try to honor Jesus by living according to his teachings. Let us listen to what Jesus said about those who would be happy or blessed in his kingdom.

SCRIPTURE: Matthew 5:1-12

PRAYER SONG: "O Little Town of Bethlehem" (4th stanza)

CLOSING PRAYER: (given by leader)



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THEME FOR DECEMBER: *A Month of Gifts*

To those who plan the worship:

In this month of gifts let us think first of all of that great gift of God, his son Jesus. Some of God's gifts we thought about in our Thanksgiving service. Most Christians would rate the gift of Jesus as the most outstanding and wonderful gift of all of God's many presents to mankind.

In thinking of God's gift of his son, let's think of the external wrappings of the gift and then of the present itself. No one ever receives a package at birthday or Christmas time without stopping for a moment to enjoy the way the gift is wrapped. You may want to find as many pictures as you can of the way artists have thought Jesus looked. Choose from your church library or the public library a large copy of one of Jesus' adult pictures. Favorites are by Hofmann, Sallman, Elsie Anna Wood. After discussing the exterior of this gift for a while, let us turn our thoughts to the actual gift within the "package." The "inside Jesus" is shown very clearly by his teachings, his life and his love.

Since you have been thinking for many months about how worship develops, you may want to take the above headings and work out your own worship plans. If you need to follow a set pattern, read through the one that follows. It was made by a group of junior highs. Change it to suit your own ideas.

December 2

THEME: *God's Gift*

CALL TO WORSHIP: Psalm 117.

HYMN: "We praise Thee, O God, Our Redeemer, Creator"

SCRIPTURE: John 3:16 (repeated together)

A THANK-YOU PRAYER:

O God, we thank you for the present of your Son, Jesus. We thank you that he came as a child and grew to adulthood, even as we are doing. We especially thank you that he had loving thoughts toward youth and cared for all people. Help us to be truly appreciative of this gift of your Son and thankful to you as the giver. Amen.

SOME QUESTIONS AND ANSWERS (backed by Scripture)

Leader: Do you know anything of the "wrappings" of Jesus, of his external looks, or of the strength of his body?

First Answerer: He was strong because he could fast for forty days before he became tired out. (Matthew 4:2.)

Second: His voice was pleasant. He called himself a shepherd and the Palestinian shepherd had a kind voice which his sheep recognized and loved. (John 10:11.)

Third: I think he was full of fun, for he called the Pharisees blind guides who

strained at little insects and swallowed camels! People must have laughed at that. (Matthew 23:24.)

Fourth: His body was strong and beautiful, for the book of Luke says he "grew and became strong, filled with wisdom." (Luke 2:40.)

Leader: What do you think of his way of teaching and living?

Fifth: He taught that one should love God with the whole heart, soul and mind. He must have done this himself. (Luke 10:27.)

Sixth: He told his disciples that love was the way of life. Many times he said this in word and in story. We, his followers, love him because of his love for us. (John 15:12.)

Seventh: He taught a set of commandments that surpassed the commands of Moses in their understanding of human relations. (Matthew 5:38-44.)

Eighth: His actions in caring for the sick, in preaching to the multitudes, in talking to his disciples show that he was unselfish and loving. (Luke 7:28-8:8.)

Leader: Do we want to follow this leader, this gift of God, our friend, Jesus?

All: We do.

DEDICATION HYMN: "I Would Be True" or "True-Hearted, Whole-Hearted, Faithful and Loyal"

BENEDICTION: I Corinthians 1:2b-3 (starting with "to those consecrated")

December 9

THEME: *Jesus' Gift*

TO THOSE WHO PLAN THE WORSHIP:

Jesus gave his disciples many gifts. Surely Peter, James and John would have had several answers apiece, if you could have asked them what Jesus gave them.

What gift seems to his followers today his greatest gift? Some would answer his life, others his death, but the gift he mentions himself as a great gift to those who live after he is gone, is the gift of the Holy Spirit. Not many junior highs think about this third member of the Trinity. They have a growing knowledge of God the Father, a fairly good historical knowledge of Jesus, sometimes a splendid understanding of his life and love for them, but they forget or have never understood the Holy Spirit. This Spirit however is the wonderful energizing spirit of God and of Jesus which can come into your life and mine and make us truly active Christians. Let's think about this Spirit today and thank Jesus for pointing it out and "willing" it to us, even if we know we still have a lot to learn about its actions within us.

HYMN: "O Master Workman of the Race"

CALL TO WORSHIP: "Glory Be to the Father" (Notice that this hymn mentions God the Father, Jesus as his son, and then the Holy Ghost. Ghost is another name for spirit.)

EXPLANATION OF THEME by Leader: (Read the explanation above or better yet, tell it yourself.)

Leader: Jesus himself had the power of the Holy Spirit.

Reader: Luke 4:14

Leader: We too ought to want this spirit of guidance.

Another Reader: Romans 8:14.

Leader: Can this power of the Spirit be measured out and taken as one would take a piece of candy?

Another Reader: John 3:34b.

Leader: How can you get any portion of this Spirit?

Another Reader: I John 3:24.

HYMN: Doxology

STORY: "A Birthday Gift"

(If you want to let this spirit work in you and help you to provide a gift for Jesus' birthday, plan ahead now by reading or telling this story, which is printed at the end of these services. Discuss it.)

HYMN: "O Carpenter of Nazareth" (second verse)

BENEDICTION: Recite together the words of "Glory Be to the Father"

December 16

THEME: *Our Gift*

TO THOSE WHO PLAN THE WORSHIP:

The first two Sundays in this month we have been talking about wonderful gifts to us. The last two Sundays we are going to think about physical and spiritual things which we as intermediates can offer as gifts. Today on this middle Sunday we are thinking of our own special gift which we offer because of God's and Jesus' gifts to us. Just as they gave of themselves, so we want to give of ourselves. This is a sort of exchange of gifts of the spirit.

You will note that the story "Come Yourself" is used sooner in the worship than we usually use a story, but if your committee thinks through the whole service, you will find that it is placed there to lead the worshiper's mind very early to the thought of "being present" at Bethlehem at Christmas.

PRELUDE: A medley of Christmas hymns played softly. (This might be from a record or by your pianist)

HYMN: "A Thousand Years Have Come"

CALL TO WORSHIP: Psalm 122, 1-2 and II Corinthians 9:7.

STORY: "Come Yourself" (Tell or read. Printed below.)

HYMN: "Bring a Torch, Jeanette, Isabella" (Explain that this hymn is the story of some one who is standing by a manger scene calling to others to come and see.)

SCRIPTURE: (members read these invitations of Jesus)

First: Come and see. John 1:39

Second: Come to me. Matthew 11:28

Third: Follow me. Mark 1:17

HYMN: "Thou Didst Leave Thy Throne" (Give the five verses of this hymn ahead of time to several to sing or read. All join in the chorus, singing or reading as you plan.)

DEDICATION: Philipians 3:13-16.

DEDICATION HYMN: "Jesus Calls Us, O'er the Tumult" or "Just as I Am, Thine Own to Be."

BENEDICTION: Philipians 4:23

POSTLUDE: Medley of Christmas hymns as at beginning.

*Curriculum writer, Columbus, Ohio.

December 23

THEME: *Happy Birthday, Jesus*

TO THOSE WHO PLAN THE WORSHIP:

This is the Sunday before the most celebrated birthday in the world. All Christians and many other folks of other religions observe this special holiday. Many of us think in terms of gifts for ourselves, or at best of an even exchange of gifts. On your birthday, who receives the gifts? Wouldn't you be surprised, if on the morning of the anniversary of your birth, your family gave gifts to each other, talked about the presents each had received, and paid scarcely any attention to you, perhaps did not even wish you a Happy Birthday!

Yet many so-called Christians act in just this way. They give gifts to families and friends and go to one hurried church service. Whose birthday is December 25?

Let's plan this worship as a Happy Birthday time for the birthday child, Jesus. Let's praise, honor and love him, rather than ourselves. Let's tell him so. Let's feel this day so deeply that it will influence our attitude on December 25.

Remember to practice the choric reading ahead of time. If you have a money gift, or other gifts, for Jesus' birthday, dedicate it, or them, along with yourself at the time of the Dedication. You may want to tell the story "Come Yourself" again.

HYMN: "Sleep My Little Jesus"

INVOCATION: Isaiah 9:6-7.

HYMN: "Silent Night! Holy Night"

SCRIPTURE IN CHORIC READING

(Divide the group into thirds: one-third light voices, one-third medium voices—these are to be the narrators—and one-third heavy voices.)

Medium Voices: Luke 2:10, stopping with "and the angel said to them."

Light Voices: Luke 2: last part of verse 10-12.

Medium Voices: Luke 2:13.

Heavy Voices: Luke 2:14.

Medium Voices: Luke 2:15 up to the quote.

Heavy Voices: Luke 2:15, the quote.

Medium Voices: Luke 2:16-20.

HYMN: Refrain of "O Come, All Ye Faithful"

DEDICATION: Leader may tell of the dedication of gifts, money, ourselves. ("Come Yourself" may be used here.)

PRAYER: O Jesus, in celebration of your birthday, we come to worship you. We bring our birthday gifts and above all we give our love. Happy birthday, Jesus. Amen.

HYMN: Refrain again of "O Come, All Ye Faithful"

BENEDICTION: Philemon 1:25

December 30

THEME: *A New Opportunity*

TO THOSE WHO PLAN THE WORSHIP:

This is the day when we look ahead to the beginning of a new year. Many boys and girls start the year with a list of little things they are going to improve. By January 10 this list is usually forgotten and each person is back in his rut of old habits and customs.

Throughout December we have been using a worship theme of gifts. God gives us the wonderful gift of the ability to

grow up. Sometimes we call this gift maturity. Do you know that many adults never claim it? They grow up in body, but their minds stay at about an eleven to fourteen-year-old level.

We have the opportunity of accepting maturity, of really growing in mind and spirit as well as in body. Within 1952

lies the chance to make our minds and spirits follow the lead of our bodies and grow up. This worship theme is to help us accept the gift of growing up.

Prepare poster or blackboard in advance.

HYMN: "Forward Be Our Watchword" (first verse)



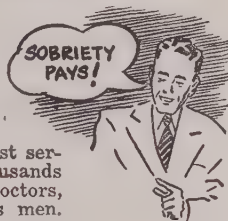
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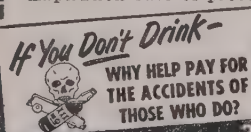
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INVOCATION: Luke 2:40; Luke 2:52.

DISCUSSION: "Ways of Growing Up"

There are six points that a well known psychologist of today gives as ways in which people grow up. I have listed these points on the blackboard (or poster). Six of you will read little incidents which illustrate these points. Then six more will read Bible stories that also illustrate the use or misuse of these same points. See if you can tell which story and which Bible reading illustrate each point.

RULES FOR GROWING UP¹

1. Make up your mind.
2. Carry responsibility and keep on carrying it.
3. Don't jump to conclusions.
4. Make a workable choice in the things you "take on."
5. Bear the indifference of people around you.
6. Try to think from the other person's point of view rather than from your own.

STORIES WHICH ILLUSTRATE RULES

(They are not in the same order!)

A. When Jack sees a car stalled or driven recklessly, he says without looking at the driver, "must be a girl."

B. Babs goes to town to buy a hat to match her new green suit. She comes home with all the money spent on a "darling little powder puff case."

C. Jim accepts every chairmanship or office that is offered to him. Soon he resigns or neglects the job.

D. Mary Lou is a "joiner." She takes up new games, new clubs, new friends. She is worn out most of the time.

E. When Norman wants pie for dinner, Norman wants pie. Mother's good dessert or brother's allergies do not influence him. Norman wants pie!

F. Marilyn is happy when everyone is praising her, but she sulks when anyone criticizes her.

SCRIPTURE READINGS WHICH ILLUSTRATE POINTS

(Not in order either)

I. Matthew 7:12. II. Matthew 7:1. III. Philippians 3:12-16. IV. John 2:15-

¹Paraphrased from the book, *Attaining Maturity*, by Dr. Luella Cole. Helpful reading for adult adviser.

17. V. Matthew 5:11. VI. Mark 8:34-38.

(Key to above. Solve before verifying!)

Points in order	Incidents	Scripture
1	B	IV and VI
2	C	VI
3	A	II
4	D	III
5	F	V
6	E	I

PRAYER: Father, help us to take these six steps of maturing in 1952. We need your help in growing up. Guide us in Jesus' teachings so that we too will increase in wisdom as well as in stature. Amen.

HYMN: "I Would Be True"

BENEDICTION: Philippians 4:7

Two Stories

A BIRTHDAY GIFT

One junior high group decided to celebrate Jesus' birthday in this way. In November they determined to earn money enough to give Jesus a really nice birthday present.

"Only in that way can we enjoy our own gifts," said Betty thoughtfully.

"And only in that way can we keep Jesus' birthday," added Ben.

They determined to earn nineteen hundred and fifty one pennies, a cent for each year since Jesus was born. They had grown up putting coins into birthday banks for their own years and now they wanted to do the same for Jesus. Funny thing is—this group became so excited over earning a gift for Jesus' birthday that instead of pennies they earned 1951 nickels! Figure that up. It's a lot of money. They had several Saturdays that they called *Work Days for Jesus* and each member of the group gave all the money he earned on that day to this fund. Baby sitting, dish washing, house cleaning, painting, delivering grocery orders, all helped.

They had a simple dedication service on Christmas Eve, and oh, what real joy they had! Betty and Ben and many others found out that it is honestly more fun to give than receive, as they decided what that money would buy. A month's food for a blind Chinese child, Bibles for several intermediates in Japan, a new book-marker for the church Bible, the expense of the church's electric sign for a full month, were some of their gifts to Jesus. What will yours be?

COME YOURSELF

One of the customs in southern France is to have a complete manger scene in small figures in each Christian home. Not only do the members of a family buy these little clay figures of wise men, shepherds, holy family, and animals, but they buy themselves! The mother buys a figure that resembles her, the father gets a worker in his trade. The small children have baby dolls purchased for them until they become old enough to buy characters of their own choice. But each member places his standing or kneeling figure in the stable on Christmas Eve.

Why do they play this imaginary game? Because this act symbolizes their actual coming into the presence of the Holy Child at his birthday and the offering of a heart of love on the part of each one who comes. Do you go to Bethlehem at Christmas?

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By Edith and Oliver Cummings*

THEME FOR MONTH: *World Outreach*
For the Leader: This month the services are based upon the third of the five areas of youth action and committee planning, "World Outreach."

December 2

THEME: *Making America Christian*
WORSHIP CENTER: An open Bible with American and Christian flags on either side. Centered behind Bible, a single candle.

MUSICAL CALL TO WORSHIP: "Oh, for a Thousand Tongues to Sing" (Played through, then the words read by the leader to the soft accompaniment.)

LIGHTING OF THE WORSHIP CANDLE: Candle lighter recites Luke 1: 68, 78, 79.

HYMN: "I Love to Tell the Story"

LEADER:

We begin the month of December with the awareness of the world-wide and ageless significance of the one whose birthday we commemorate. Our theme for the month is to be "Christian World Outreach." We take the theme "Making America Christian" as our first sub-theme of "World Outreach."

SCRIPTURE READINGS: (Two readers)
Luke 24:46-53; Matthew 9:35-38.

CONVERSATION: "Evangelism—In Our Own Country"

Leader: Christ's instructions were to start evangelizing the world by beginning at home. "You shall be my witnesses in Jerusalem, and in all Judea, and Samaria, and to the end of the earth."

Evangelism is like a pebble thrown into a pool: the waves spread until they reach the farthest shore. As we look at our beloved country, may we consider some of the groups, places and phases of our American life through which we may help, directly or indirectly, to advance Christ's Kingdom in our own land.

Questioner: Can you be more specific? What do you mean by "groups in our American life?"

Leader: A Christian worker revealing Christ in a friendly ministry among the Indians, Mexicans, Chinese, Japanese, Italians, Hungarians and many others who are a vital part of our American cosmopolitan life—that's home missions.

Questioner: But what do you mean by "places?"

Leader: A Christian center, a rural church, a suburban church, a student foundation at a university, a Negro college in the south, a cosmopolitan church in the heart of a great city—that's home missions.

Questioner: How about "phases?" What do you mean by that?

Leader: A ministry of Christian friendliness to migrants, to displaced persons, to the foreign born; a program of Christian

social action to carry a Christian influence into economic, social and political affairs; a weekday program of religious education on released time, a mission to miners and factory workers, a door-to-door census, an adequate enthusiastic program of Christian education in our thousands of established churches. Any activity which brings to the millions of Americans outside our churches an opportunity to learn the Way, the Truth and the Life as it is found in a vital experience with Christ, this is part of the adventure of home missions today.

Questioner: Looks like there's plenty of opportunity for all of us to have a personal share in this thrilling enterprise.

Leader: Let us meditate silently upon specific things we can do to have a part in the adventure of making America Christian in more than name only.

SILENT MEDITATION

PRAYER POEM:

Lord of Light, whose name out-shineth
All the stars and suns of space,
Deign to make us thy co-workers
In the kingdom of thy grace;
Use us to fulfill thy purpose
In the gift of Christ thy Son:
Father, as in highest heaven
So on earth (in America) thy will be done.

—HOWELL LEWIS, 1860

HYMN: "God Save America! New World of Glory"

BENEDICTION: As we go out from this sacred fellowship, may each of us sense keenly that we are messengers of Christ with immortal tidings and may we, like Christ, go about daily from village to village, field to field, activity to activity, teaching, healing, preaching, giving, loving until our land is truly Christian. In his spirit, Amen.

December 9

THEME: *Making the World Christian*

WORSHIP CENTER: A globe with a cross behind it and two candles, one on either side.

MUSICAL CALL TO WORSHIP: "Christ for the World We Sing" (The music played through as a prelude then the words read by the leader.)

LIGHTING THE WORSHIP CANDLES:

1st Candle lighter recites, Isaiah 40:9

2nd Candle lighter recites, John 8:12

HYMN: "Heralds of Christ, Who Bear the King's Command"

SCRIPTURE READING: John 10:14-16; Matthew 28:18-20.

MEDITATION: "Youth Go Forth Again"

Nothing less than "One World in Christ" is a worthy objective of the Christian Church. The signs of growing world Christian fellowship are encouraging. Youth are having a large part in making the world Christian. The missionary movement, both in its beginning and now, is a Youth movement in which the new recruits are of necessity always young. It had a new beginning back in the middle

of the nineteenth century when five college men held a prayer-meeting in a rain storm, during which they sheltered themselves in a haystack, and there promised God to serve him as missionaries if he would send them out.

Recent signs of encouragement come to us from the World Christian Conference held at Oslo in 1947 at which the theme was "Jesus Christ is Lord." Twelve hundred youth met in the knowledge that in Jesus Christ alone can be found a unity which transcends all human barriers. They sought to face realistically and creatively the apparently insoluble problems which confronted the world in its post-war period. The world is still feeling the vibrations of this conference.

In Amsterdam in 1948, when the First Assembly of the World Council of Churches was held, young people from forty nations were present in a Youth section.

Youth delegates from Burma, Ceylon, India, Pakistan, Indonesia, Japan, Korea, Malaya, Siam, and Philippines took part in the Conference of East Asian churches jointly convened by the World Council of Churches and the International Missionary Council in 1949.

In Toronto in 1950 at the World Convention on Christian Education, youth had a large share in the program and in the world outreach and influence of the Convention.

This past year much publicity has been given to youth's part in the building of the village of "Agape" in Italy and in the many overseas service projects and work camps, in Austria, England, France, Germany, Japan and elsewhere.

These are fresh signs that Christian world fellowship which the missionary movement has expressed for many decades is spreading in new ways in our times.

Today we ask, "How can each of us share in this thrilling fellowship and task?" We make it very personal and ask, "How can I carry out the commands of Christ, 'Go ye'?"

Christianity as a world force began with humble, sincere, devoted Christians young people. If we listen we can hear the echo of the voices of some of these young people; heroes of the faith.

VOICES FROM AUDIENCE:

"Give me Scotland or I die."

"Let me burn out for God."

"I die for the Baganda, and purchase the road to Uganda with my life."

"We can do it if we will."

"O that I could dedicate my all to God! This is all the return I can make to him."

"The world is my parish."

SILENT MEDITATION

SPECIAL MUSIC: "Dear to the Heart of the Shepherd," or some other appropriate selection.

DEDICATION:

O Christ, upon whose heart is the burden of the world,

We dedicate our hearts to thee.

O Christ, whose arms long to embrace the world,

We dedicate our arms to thee.

O Christ, whose hands yearn to bless,

We dedicate our hands to thee.

O Christ, whose eyes would see with tender compassion,

We dedicate our eyes to thee.

O Christ, whose feet would travel the darkest untrodden roads,

We dedicate our feet to thee.

O Christ, whose body was crucified for all,

We dedicate our lives to thee.

—E.C.

*Dr. Cummings is Minister of Evangelism and Education at the First Baptist Church, Los Angeles, California.

BENEDICTION: As we leave this sacred place, O Christ, go with us to spread thy Spirit to all the world through our breathing, speaking, acting, serving, and giving. Amen.

December 16

THEME: *Meeting the World's Needs as Christians*

WORSHIP CENTER: Three candles with evergreen branches at the base.

MUSICAL CALL TO WORSHIP: "Angels from the Realms of Glory." (Music played through once; then leader reads verses and two or three young people or group sing refrain after each verse.)

LIGHTING THE WORSHIP CANDLES:

1st Candle Lighter recites, Psalm 67:1,

2nd, Psalm 67:3-4

3rd, Psalm 67:5-7

HYMN: "Watchman, Tell Us of the Night"

SCRIPTURE: Isaiah 61

LEADER:

Today, as Christmas approaches, we think about our responsibilities for "Meeting the World's Needs as Christians." What we have done and must yet do for Korea, Japan, Italy, Germany, the Near East, and for the hungry in our own land, is but a natural expression of our faith in Him who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

POEM:

In little faces pinched with cold and hunger
Look, lest ye miss Him! In the wistful eyes,
And on the mouths unfed by mother kisses,
Marred, bruised and stained His precious image lies!
And when ye find Him in the midnight wild,
Even in the likeness of an outcast child,
O wise men, own your King!
Before His cradle bring
Your gold to raise and bless,
Your myrrh of tenderness,
For, "As ye do it unto these," said He,
"Ye do it unto Me."

—Author unknown

READING:

THE DRAMA OF THE KINGDOM OF GOD

Leader: Through the long centuries of human history there has been building a Beloved Community in which all souls that love, all souls that aspire, are bound together in one life.

Reader 1: Precious unto us are the names of the heroes and leaders of the race who have toiled mightily in the service of the Kingdom of God.

Precious unto us are the men of the spirit of Jesus, who in every age and in every clime, have endured all things that they might bear testimony to that truth which is powerful unto the salvation of the world.

Precious unto us is the memory of the unnumbered millions who, humble and nameless, the straight hard pathway have trod.

Precious unto us the memory of earth's lowly who have added, each in his measure, to the ever-growing treasures of the common life of man.

Reader 2: All these have not lived in vain. They have put on immortality in the life of the Kingdom of Heaven.

All these are not dead. They have joined the Choir Invisible whose music is the gladness of the world.

Reader 3: Still does the Spirit of Jesus speed on its conquering way.

Still do the prophets and martyrs inspire men to heroism and self-sacrifice in the service of life.

Still do our own beloved dead live again in minds made better for their presence.

Reader 4: We too are members of the Beloved Community. A thousand unseen ties bind us in one living body apart from which there is no life.

We are joined in one communion of love and aspiration with all mankind, living and dead.

We too have our gifts to bring to the altar of Humanity,—gifts of love, of wisdom, of consecration.

We too would make our contribution to the unborn future, and find immortality in the radiant life of the Kingdom of God.

We are strong with strength of all mankind; the courage of Humanity's burden bearers of all the years descends upon us.

Leader: We are thine, O Kingdom of God! Take us, use us! Let our whole lives be an offering laid on thy living altar.

GEORGE WALTER FISKE¹

PRAYER: God forbid that we shall ever have to face the remorse of realizing that we could have done more for those who were in danger while we enjoyed security, that we had more than enough to eat while others starved, that others were lonely and friendless while we were rich in friendships, that we had shelter and comforts beyond our need while others suffered from cold and want. Make us generous to live and give and serve in thy Spirit. Amen.

HYMN: "O Brother Man, Fold to Thyself Thy Brother"

December 23

THEME: *Christ for All the World*

WORSHIP CENTER: Manger scene with four candles around it.

MUSICAL CALL TO WORSHIP: "O Come, All Ye Faithful"

LIGHTING THE FOUR CANDLES:

1st Candle Lighter recites, Isaiah 60:1-2

2nd Candle Lighter, Isaiah 60:3,4

3rd Candle Lighter, Matthew 5:14

4th Candle Lighter, Matthew 5:16

CHRISTMAS HYMNS: (Verses from two or three)

SCRIPTURE: Luke 2:8-20 (The person reading this may wear a white choir robe or a white angel robe.)

CHRISTMAS STORY:

"With Healing in His Wings," by Florence M. Earle, might be used. This is found in *The World's Great Madonnas*, by Cynthia Pearl Maus, published by Harper & Brothers. If the play, "The Star," by Mamie L. Downs, in the October *International Journal of Religious Education* is not being presented as a play in your church, it could be told as a story, or read by a play-reading group.

HYMN: "Silent Night"

PRAYER: God of all the earth, heal the wounds of the world today through us.

Be born within our hearts that through us the world will hear again of that perfect love of God that belongs to all mankind. Amen.

¹George Walter Fiske, in *The Recovery of Worship*. Copyright 1931 by the Macmillan Company, New York. Used by permission.

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December 30

WORSHIP THEME: *A Christian Basis for World Order*

WORSHIP CENTER: One large star covered with silver paper, surrounded by five candles.

MUSICAL CALL TO WORSHIP: "We Would See Jesus; Lo! His Star" (Words read by leader after the hymn has been played through.)

LIGHTING THE WORSHIP CANDLES:

1st Candle Lighter recites Matthew 2:2b

2nd Candle Lighter, John 12:46-47
3rd, Matthew 5:14

4th, Matthew 5:16

5th, Psalm 119:105

HYMN: "God, of the Nations, Near and Far"

STORY: "And Yet They Seek"

There is a legend that the Shepherds who followed the star of Bethlehem roam the world today. And this is the story:

The Other Shepherd wondered! As he sat on a little knoll watching his flock contentedly grazing, he was pondering what the Master had said: "The world has forgotten, forgotten, forgotten!"

He and the Boy Shepherd had made an earlier start than usual to the fields, hoping to greet the Master as he passed that way. And they had found him there already, troubled and grieving, for he knew the unrest of the world—of the rumors of wars, of the bitterness and revenge men hold in their hearts today. He kept saying, "The world has forgotten, forgotten!"

Many hours had passed since the Master left them there. The Boy Shepherd had run to greet the Older Shepherd who, as was his custom, was coming to sit with them and watch the lambs. The Other Shepherd could hear his childish voice telling the Older Shepherd what the Master had said and asking, "Think—est thou that in two thousand years there are yet men who hate each other—men who would kill their fellows for gain?"

The Older Shepherd replied, "If his followers have been faithful, and have taken his message to the far places, the world today must be a wonderful world! Rememberest thou the words he spake: 'A new commandment I give unto you, that ye love one another as I have loved you.' If love permeates the world, then wars have ceased. Yes, surely in two thousand years love must rule the world."

As they joined him the Other Shepherd said, "The ways of the world seem to grieve the Master. We cannot believe but that all nations live in peace with one another, and that his disciples have preached and taught God's love till the world is Christian!"

"When the Master passes this way again, let us all three be here to talk with him about it more."

Many times they met on this their favorite hill and always they lived over again those wonderful, strange days in Judea, when the star had led them to the manger of the Christ Child . . .

And then once again they were together, and the Master was with them, and said to them: "Ye shall journey over the world and when ye have found where the Father's love reigneth and peace

abideth, ye shall return and rest from your journey and give a report!"

In his eagerness the Boy Shepherd answered, "We will not be gone long, Master, for through two thousand years the governments of the world shall have found the way to live peaceably one with another. It is to them I shall go! And I am sure I shall be the one to find it!" But the Master made him no answer.

The Other Shepherd turned to them and said, "Governments there have been since the beginning of the world, and always strife among them. But I have always felt sure the mothers of the world would one day rise up and say, 'There shall be peace in the lands. No more shall our sons go to war and slay each other!' So I know ere this the women will have rid the world of wars, and I shall find the peace we seek because of mother love."

Then the Wise Older Shepherd spoke: "Remember ye not that the disciples organized the church in the world to teach and preach Jesus—the Father's love, brotherhood, and peace? On our quest I shall find that the church has established peace throughout the world."

And so the Master sent them forth. The Boy Shepherd, so confident, visited government halls and conferences and ruler's thrones, to find everywhere rumors of war and preparation for conflict. And his youthful enthusiasm began to wane; his confidence was shaken. He is yet seeking peace.

The Other Shepherd had not been long in the lands till he found the mothers of the world were interested in many things other than peace in the hearts of men. There were jealousies among them. Their days were crowded with so many inconsequential activities that they had forgotten the heritage that was theirs. He, too, is still searching, searching.

The Older Shepherd, in his calm deliberateness, went to the churches, sure that his mission would soon be accomplished. Today he wanders—searching, seeking, hoping yet that the church will bring to the world through the Gospel story the Peace of God. For he found much of the world still pagan, and even strife within the church at times.

And so today, as in the long ago, shepherds watch for a guiding star to show them where peace abides, and where God's love reigneth.

EDNA BRUNER

HYMN: "O God of Love, O King of Peace"

PRAYER POEM:

O God of Light, break forth anew
Upon the darkness of the earth,
In the new glory of the day
When brotherhood shall come to birth;
Open our eyes that we may see
The coming of thy dawn afar,
And find the way of fellowship
The promise of the morning star.

O God of Love, show us thy love
Forever seeking all mankind,
In eager questing of thy heart
To win and bless and heal and bind:
May thy rich mercy help us love
Our neighbor as we honor thee,
And seek his good as 'twere our own
In glad and deep fraternity.

R. B. Y. SCOTT

*Used by permission of the Missionary Education Department, United Christian Missionary Society, Indianapolis. Condensed.

*In *Hymns for Worship*, published by the Association Press, New York. Used by permission. Last two stanzas may also be used.

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You Are Called

(Continued from page 21)

more joy in work in the church than in going to the movies and hanging around the drugstore, you will truly be the rock on which Christ can build his Church. That is Christian service.

64. BIBLICAL *MODERN PETER stands to the side of the altar. MODERN PETER kneels right. ORGANIST continues Finlandia. JAMES and JOHN OF THE BIBLE and MODERN JAMES and JOHN enter.*

65. JAMES OF THE BIBLE: John and I were co-workers and brothers in Jesus' time; so may you be today. You are called to work for Christian citizenship—world Christian citizenship. You must combine your strength to make a firm foundation for the Cross of Christ.

66. JOHN OF THE BIBLE (reading from a scroll): These things are written down so that young people may build beyond their little selves: (Repeat I John 1:6, 7.)

"If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we will have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin."²³

Build a fellowship of World Citizenship for which you and your brother will lay the stone together.

67. MODERN JAMES and JOHN lay stones. They join the other MODERN DISCIPLES in kneeling. The FOUR DISCIPLES OF THE BIBLE stand on either side of the altar. ORGANIST continues "Finlandia." USHERS pass small white cardboard crosses to members of CONGREGATION. LEADER takes one cardboard cross from altar and hands it to YOUTH, then takes one for himself.

Epilogue—You Are Called

68. LEADER: You are called—to build temples for winning others to Christ!

69. MODERN ANDREW: O Lord, we answer!

70. SOLOIST sings stanza one, "We Would Be Building."²³ ANDREW OF THE BIBLE gives MODERN ANDREW a cross, which the latter lifts toward the altar.

71. LEADER: You are called—to build windows of service! Teach us all to build!

72. MODERN PETER: O Lord, we answer!

73. THE CONGREGATION joins the CHOIR in singing stanza 2 of "We Would Be Building" from words printed on their crosses. (See Production Notes. A member of the CONGREGATION should be cued in beginning the singing.) BIBLICAL PETER gives MODERN PETER a cross, which the latter lifts toward the altar.

74. LEADER: You are called—to build towers for world Christian outlook, the Cross uplifted!

75. MODERN JAMES and JOHN: O Lord, we answer!

76. CHOIR sings stanza 3, "We Would Be Building." BIBLICAL JAMES and JOHN

²³This hymn is found in most denominational youth fellowship manuals; in *In Harmony*, songbook of the United Christian Youth Movement, and in *The Church School Hymnal for Youth* published by the Westminster Press, (Supplement in 1936 edition).

give MODERN DISCIPLES crosses which they lift.

67. LEADER: You are called. And Christ says to all, "If any man would hear my call, let him deny himself and take up his cross daily and follow me." You are called. Will you answer?

68. YOUTH (joining MODERN DISCIPLES): O Lord, we answer! (He lifts his cross toward the altar. The entire CONGREGATION lifts crosses. Again, one member of the congregation should be cued to lead the others.)

69. CHOIR sings two stanzas of hymn, "Jesus Calls Us, O'er the Tumult," the ones beginning, "As of old apostles heard it," and "Jesus calls us! by thy mercies." On the singing of the second stanza, all drop crosses. YOUTH, LEADER and MODERN DISCIPLES join the congregation. The BIBLICAL DISCIPLES leave as they came.

70. SILENCE

71. THE BENEDICTION

72. RECESSIONAL: "Awake My Soul, Stretch Every Nerve" (Tune, Christmas)

73. POSTLUDE

Production Notes

Costuming

In general, consult Lucy Barton's *Historical Costume for the Stage*, available in public libraries.

Moses should be costumed quietly but not gloomily in striped biblical costume. DAVID, in contrast, should be dressed in gay colors. PAUL, the older man, should be bearded, and TIMOTHY clean-shaven. PAUL should be in shabby, worn, gray robes; TIMOTHY in red and green. The DISCIPLES OF THE BIBLE should wear robes of varying colors. Possibly ANDREW could have a striped surcoat, PETER a rich, purple tunic, JAMES a green tunic with oriental drape, JOHN a gray tunic with blue drape.

Properties and Staging

The setting can be done elaborately or simply. If the service is to be presented on a stage, a book frame, six feet by four feet, can be built and two STAGE MANAGERS can take care of carrying on, closing, and removing the book. An improvised altar table should occupy center stage; the book, left stage.

If given in the church chancel, simply, no book should be used. A spotlight can pick out MOSES, DAVID, PAUL and TIMOTHY as they move on and off in procession.

The properties are simple. The cubical boxes or cartons should be covered or painted white in keeping with the UCYM symbol. The small white cardboard crosses should be made in easy-to-handle proportions so that they may be keepsakes. On the crosses should be printed the following verse from "We Would Be Building," by Purd E. Deitz:

Teach us to build; upon the solid rock
We set the dream that hardens into deed,
Ribbed with the steel that time and change
doth mock,

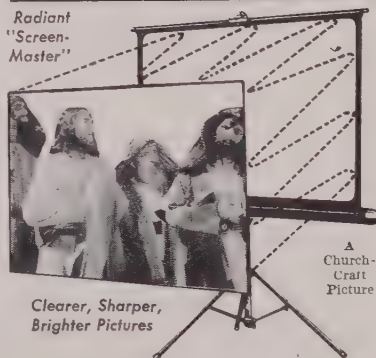
The unfailing purpose of our noblest
creed;

Teach us to build; O Master, lend us
sight

To see the towers gleaming in the light.

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With the New Books

Christian Faith in Action

Edited by Robbins W. Barstow. New York 10, National Council of Churches of Christ in the U. S. A., 1951. 272 p. \$4.25.

Christian Faith in Action is denoted on the title page as a "Commemorative Volume of the Founding of the National Council of the Churches of Christ in the United States of America." It is just that. It is a factual presentation of what occurred at the organizational meeting in Cleveland last November. It is not a discussion of the merits of the movement, but leaves one to decide the merits on the basis of the facts.

The "Foreword" is an excellent presentation by the Committee of Editors. It sets forth the significance to the Christian movement of this convention.

The chapter entitled "This Nation Under God" was prepared by Dr. Robbins Barstow. It is an amazing amassing of the processes of the convention. It is a real study in superb abbreviation without loss of factual material. One who was not present can follow interestingly what actually took place at Cleveland. He even weaves in briefly, but effectually, the effect of the weather upon the meeting. World conditions, representation of the uniting bodies, speakers of distinction, types of meetings held, the wide reach of the publicity and even the business of the convention are all treated in this quite brief chapter.

Dr. Samuel McCrea Cavert with equal deftness reviews the extended care taken for ten years to secure the finest representation of the uniting organizations and of the denominations involved. He indicates the studies that were made, and the leadership of outstanding personalities during this ten year period.

"The report urged the need for some form of closer relation among the agencies on the following grounds:

- "(1) As an essential step in creating an integrated cooperative movement for the service of the churches;
- "(2) As a recognition of the essential inter-relatedness of the functions and interests of these agencies;
- "(3) As a practical measure for increased efficiency in operation;
- "(4) As a dramatic and convincing demonstration of the churches' desire for united action in this crisis."

The volume contains the following sections: "Those Who Helped—The Planning Committee," "The Member Denominations," "The Merging Agencies." There is a section with a digest of the addresses given by Ralph W. Sockman, Nevins C. Harner, Howard F. Lowry, John Deshner, Edwin T. Dahlberg, Dean Acheson, Stanton W. Salisbury, Herman N. Morse, Miss Sarah Chakko, Toyohiko Kagawa, O. Frederick Nolde, W. A. Visser 't Hooft, Harold E. Stassen, Francis B. Sayre, Mrs. Douglas Horton, Eugene Carson Blake,

Henry Knox Sherrill.

The book contains a greeting from the President of the United States of America. Also a message sent to the President. The President's message to the convention is also included.

It contains the Council's message to the nation, the list of official representatives and alternates, consultants and visiting delegates. It closes with the list of Officers and the General Board, and the National Council Staff. The Official Minutes of the Convention, the Constitution, the Organizational Chart, and photos of prominent persons and scenes at the convention are also included.

It is an historic document for one's library.

J. RALPH MAGEE

(As President of the Council of Bishops of The Methodist Church, Bishop Magee signed the official documents at the Constituting Convention for his denomination.)

The Church Through the Ages

By Mildred C. Luckhardt. New York 7, Association Press, 1951. 244 p. \$3.00.

This book is exactly what the subtitle indicates—a "primer of church history" written especially for young people. As were the first two books in the author's trilogy, *Walk in the Light* and *Light on Our Path*, this book is written with a wide age span in mind, but will probably prove most suitable for junior highs.

The book is readable and will undoubtedly hold the interest of young readers. Perhaps it would be best used as a supplementary resource book since there is no teacher's guide and an inexperienced teacher could not use it without much coaching.

Some confusion appears in handling of data concerning canonization of the Bible. There is no mention of the UCYM in the discussion of modern interdenominational youth groups, and the National Council is referred to only as a radio sponsor. It would seem that a 1951 publication ought to contain materials about the formation of that body as well as about the World Council of Churches, the Y. M. C. A., and the Y. W. C. A.

The book would profit by the elimination of the first three chapters. Taking account of its limitations, this would be a very usable textbook for weekday religious education or Sunday church school classes in church history.

L. MCCLURE

Rediscovering the Bible

By Bernhard W. Anderson. New York 7, Association Press, 1951. 272 p. \$3.50.

Although designed primarily for young people, whose faith in the Bible is inescapably and often severely put to the test today, "Rediscovering the Bible" will also be eagerly and profitably read by many adults who harbor "honest doubts" or

who seek a revitalized, more intelligent faith.

The book presents, with a fresh and down-to-earth approach based on the results of modern scholarship and theology, the "forward-moving drama of God's action in the history of his people, Israel"—and of all men. Skillfully woven into each chapter is a discussion of a specific problem challenging the faith of many today, such as the Bible as the "Word of God," the miracles and immoralities of the Old Testament, the problem of suffering, and the Resurrection.

Besides young people, every teacher, leader, and parent of young people will want to read this book, not only that he might better lead youth to exploring and living by the life-giving message of the Bible, but that he might find for himself refreshment of faith through this "refresher course" on the Bible.

CAROL L. WIDEN

Bible History Digest

By Elmer W. K. Mould. New York, Exposition Press, 1950. 201 p. \$3.00.

Those interested in teaching the Bible on the secondary school and church school teacher-training levels will welcome this condensed survey of the history of the Bible. Prepared by Dr. Elmer Mould, who passed away just after the book appeared, it is based on his much valued *Essentials of Bible History* (which has since appeared in a new revised edition) and gives to the beginner in the field a sound, accurate, yet simply written historical outline of the Bible.

One is made aware of some of the basic historical problems which the Bible text stimulates in the light of modern discoveries, but helpful charts and maps keep the students from becoming confused. Literary history is woven into the political to make one aware of the emerging Book from a matrix of history.

Church school teachers should be encouraged to study this book carefully.

JOHN C. TREVER

Essentials of Bible History

By Elmer W. K. Mould. New York, The Ronald Press, 1951. Revised Edition. 687 pp. \$4.50.

A fitting memorial to the late Dr. Elmer K. Mould, who for more than thirty years taught biblical subjects at Elmira College, this revised edition of his *Essentials of Bible History* will continue to keep his teaching alive for many years to come. When the first edition appeared in 1936 it was welcomed by many college and seminary teachers who found its outline a helpful guide to their students. It has continued to be used as a basic text and the new edition will greatly improve its usefulness.

The same outline is retained, but the format is greatly improved with the addition of better maps, new illustrations and better spacing to make reading easier. Except for some insignificant points which might be criticized by the critical scholar, the book is a splendid survey of Bible history, based upon the best of modern research carefully assembled by a discerning and reliable scholar. The new edition incorporates the latest develop-

ments and discoveries which have added so richly to Bible study in recent years. Although specially designed for college and seminary classes, this book is to be recommended highly as a resource for leadership education courses where serious study and accurate information are desired.

J. C. TREVER

The Life We Prize

By Elton Trueblood. New York, Harper and Brothers, 1951. 214 p. \$2.50.

This book, *The Life We Prize*, is long overdue! It presents in an incisive and positive way the answer a vital Christianity gives to Communism. Many books deal with this problem in partial and dogmatic terms. Dr. Trueblood deals with it in a spirit of understanding, realism and confident hope in Christianity's ultimate victory.

Facing the "moral depression" of our present age, he acknowledges that "we cannot see very far into the darkness of the future and the prospects are not really bright; but it is something if, together, we find the road." Dr. Trueblood deals with the profound theme of life lived in the light of the highest and best we can know, in a plain and comprehensible manner. He puts his ideas into clear language, and yet does not neglect the deep insights of modern scholarship.

This book makes a positive protest against a gospel that overemphasizes "peace of mind." Dr. Trueblood rightly contends that such is an escape used to avoid facing life as it is. His hope is that we find adequate resources to live for those values beyond ourselves which are truly worthy of our best efforts to attain. He believes that mankind's basic problem is moral, and that we need to appreciate and strengthen the heritage which comes to us from the two streams of thought which flowed together in Christianity: "the moral vision of the Jews" and "the rational vision of the Greeks." He gives concrete suggestions for attaining "The Life We Prize"; and asks men to risk their lives in seeking this goal.

In his conclusion, the author insists that the moral life of man requires a basic faith. Ethical standards are predicated upon vital Christian convictions. "The Life We Prize" can be upheld only on strong foundations of Christian faith and upon the practical application of that faith in the total life of men and women. This book resolutely contends, with Disraeli, that "life is too short to be little," and it pleads for great hopes, great courage, and great vision in order to attain "The Life We Prize."

RAY FREEMAN JENNY

The Practice of Marriage Counseling

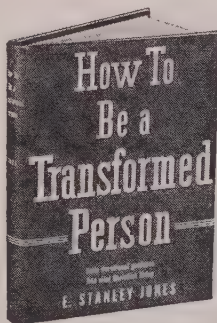
By Emily Hartshorne Mudd. New York, Association Press, 1951. 227 p. \$4.50.

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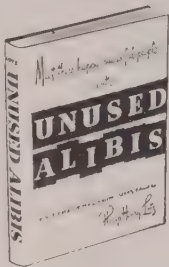
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Church leaders will find a great deal of help in *The Practice of Marriage Counseling* by Emily Hartshorne Mudd. Dr. Mudd provides within a relatively small number of pages an amazingly complete history of such counseling. More helpful even to ministers, however, will be the section of Mrs. Mudd’s book devoted to practice. This describes some of the more common and helpful techniques of the marriage counselor. Good techniques of marriage counseling do not differ radically for those who would counsel young people and adults as a program of the church.

The book is rich illustrative case material. These actual family situations are described in some detail, together with the counseling procedures that proved helpful.

While Dr. Mudd makes no pretense of describing religious counseling, ministers will be able to see in the description of practice and the illustrative case histories many suggestions for the improvement of their own handling of the pre-marriage and marriage counseling responsibilities.

Increasingly ministers are working as members of a marriage counseling team. The directory of professional marriage counselors and others will give helpful referral outlets for ministers to use in coping with the more complex or difficult marriage problems of their parishes.

RICHARD E. LENTZ

Protestant Backgrounds in History

By J. Minton Batten. Nashville 2, Abingdon-Cokesbury Press, 1951. 160 p. \$1.00

This book is beyond all doubt the best brief summary of church history this reviewer has read. It is balanced and fair at all points and does an amazingly thorough job in covering the salient points of our Protestant history. The style is

solid, yet refreshing, and the vocabulary level makes it quite usable with youth study groups in the church—or, for that matter, with adult study groups.

There are several statements with which I would take issue, but these are more than outweighed by the book’s virtues. Chapter 4, for instance, is the best brief discussion (because of its balance and fairness) of “the age of the Reformation” that I know about. It recognizes six distinctive and separate reformatory movements viz., the Lutheran Reformation, the Zwinglian-Calvinistic, the Anabaptist, the Socinian, and the Anglican Reformations, and finally the Roman Catholic Counter-Reformation.

In treating our American heritage, Batten reminds us of the importance of church supported schools and seminaries. In the last chapter the author goes into a history of the ecumenical movement and properly points out that “this movement has made more progress during the past fifty years than in the preceding four centuries. He refers to the Religious Education Association and the International Council of Religious Education as significant ecumenical developments and concludes his treatment of the National Council of Churches with the statement: “Ample machinery now exists for interchurch cooperation from community to world levels.”

Religious educators can well afford to live with this book.

E. G. MILLION

Group Leadership and Democratic Action

By Franklin S. Haiman, Cambridge, Massachusetts, Riverside Press, The Houghton Mifflin Company, 1951. 309 p. \$2.50.

Dr. Haiman attempts “to bring together in one place the philosophical-scientific background and the practical technique of democratic group leadership.” He has succeeded in preparing a book that will be practically helpful to a wide range of church and community leaders.

Group leadership is regarded as the responsibility of the group, not as a responsibility which the group delegates to a specified leader. “The man officially called leader performs only those tasks which the group itself is not yet mature enough, intellectually or emotionally, to handle for itself.” This is a hard concept of leadership for many of us to understand. It is still harder to practice. Dr. Haiman deals in some detail with the democratic process and with the function of the group and of the leader in that process. He reports the experiences and conclusions that have been recorded in a large number of books and educational periodicals. He tells of recent and current experiments and of the light they cast on the changing ways in which democratic groups and group leaders operate.

The chapter on training leaders for democracy is by no means complete. It does, however, report significant training enterprises which the reader would do well to investigate further. The appendix includes a number of resource materials on leadership, and an excellent bibliography.

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This is not a book on church leadership, but it is one which every church administrator should read. If you are responsible for training church leaders, (pastor, director of Christian education, superintendent, member of a Board of Christian Education) you'd better read it before you go to your next meeting!

LEE J. GABLE

Teaching Children in Your Church

By Arlene S. Hall. Anderson, Indiana, The Warner Press, 1951. 118 p. \$1.50, cloth; \$.75, paper.

This book was written by a denominational children's worker and presents a comprehensive picture of the task of the leader of children in the church.

Methods of teaching are described and evaluated, and the reader is helped to know the kind of a person the teacher should be. Some of the ways to work with parents are discussed. A total program in the church, individual records, the value of using the curriculum of one's denomination, and how to help the children to grow in their abilities to worship and to pray are topics which receive attention.

At the end of each chapter, there are questions for thought and a carefully selected bibliography for further study.

The book is written in a style which is easily read and is especially helpful to the untrained teacher or to his leaders.

ALICE L. GODDARD

History of the Y. M. C. A. in North America

By C. Howard Hopkins. New York, Association Press, 1951. 818 p. \$5.00.

Dr. Hopkins has made a significant contribution to the history of American religious life in this volume. Published

during the centennial year of the Y. M. C. A. movement, this book tells an interesting story. It helps greatly to understand what the "Y" movement is and why it is today what it has become.

To those interested in the growth and relationships of the religious education movement this book will have particular value. It is interesting to note a number of parallels in developing philosophies of progressive education, in methods of teaching and work, in growth of organizational bodies and procedures, in trends from lay control to professional domination. Though the Y. M. C. A. became much more highly institutional and much less

related to official church bodies than the general religious education movement, it is enlightening to understand how both have shared in the larger life of the last century.

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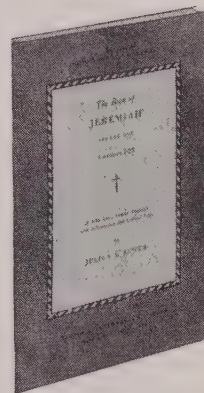
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What's Happening?



All Youth Fellowships to Have Same Commissions

MILFORD, Ind.—Young people of a Youth Fellowship in any of the 38 denominations represented in the United Christian Youth Movement will work through five activity groups common to all the churches. This is the decision reached by the adoption of the Common Commission Plan by the General Council of the United Christian Youth Movement at its meeting here at Camp Mack, September 1-6. The five commissions are described as follows:

Commission on Christian Faith: personal Christian commitment; Bible study, prayer and worship; Christian beliefs; Christian heritage; meaning of church membership; cell group experience; personal enrichment and growth; and personal conduct.

Commission on Christian Witness: home missions; foreign missions; relief and reconstruction; and international relations.

Commission on Christian World Outreach: home missions; foreign missions; relief and reconstruction; and international relations.

Commission on Christian Citizenship: service in the local church; community service projects; interracial relations; interfaith understanding; industrial relations and economic life; social problems, service to community institutions; local, state, and national political action; and civic improvement.

Commission on Christian Fellowship: recreation; leisure time; creative arts; boy-girl relations; Christian home life; inter-church relations, and local church as a fellowship.

Each commission will be responsible for a certain proportion of the worship, study and action programs of the entire Fellowship.

One of the most important consequences of the adoption of the Common Commission Plan will be the revision by the respective denominations of their youth manuals and publications on a uniform basis according to the subject matter of the common commissions. The executive officers of the UCYM and the commission chairmen will compose a cabinet to take care of the following matters: general

finance, leadership training, public relations, general program planning, and general correlation.

The basic features of this plan go back to an overture submitted to the UCYM General Council by the Westminster Fellowship National Council (Presbyterian Church in the U. S. A.) two years ago.

Thousands of Communities Organizing for the Call

CHICAGO, Ill.—According to reports from the field, the organization for The Call to United Christian Youth Action is progressing according to schedule. Thousands of local community Call committees are being organized during the fall months.

All forty-eight states have organized Call committees responsible for the overall promotion and organization of the Call within the state. These committees are composed of youth and adult leaders representative of the denominations.

On the national level the Call Administrative Committee, officially formed by the General Council of the United Christian Youth Movement, has guided the development of the total project. This committee, composed of national denominational youth directors and high school and college young people active in denominational and interdenominational activities, has been chaired by DICK THOLIN, national youth officer of the Evangelical United Brethren Youth Fellowship.

Since The Call actually becomes effective at the local community, a very large portion of the promotional budget has been concentrated on community organization. It is intended that each community Call committee will be composed of official representatives from the churches and will have the full sympathy and support of the local churches and inter-church bodies.

It is expected that 10,000 communities will observe the Call on February 3, 1952. Much of the organization now promoting the project will be valuable organizational framework through which to carry out the action and study programs which will follow the Call.

Call Dollars to be Put to Work at Home and Abroad

CHICAGO, Ill.—As a part of their response to The Call to United Christian Youth Action, youth and their adult leaders will each give one dollar to help further united Christian youth action in the state, the nation, and the world. The Administrative Committee of the Call has made the allocation given below of the funds to be contributed. These figures are based on the expectation that at least one million youth and adults will make the recommended contribution.

United Christian Youth Action in the World: \$330,000. (33%)

1. For use in assisting countries around the world in the development of interdenominational youth programs and projects. (A description of these projects appears on pages 15 & 16.) \$285,000.

2. For use in developing the United Fellowship of Protestants—a program for the youth of the armed services. \$45,000.

United Christian Youth Action in the Nation: \$275,000. (27.5%)

1. For use in developing a national radio program to be broadcast to the Christian youth of North America, telling the story of youth and youth groups who have expressed their Christian faith in action. \$125,000.

2. For use in furthering the work of the UCYM in the areas of youth council services, social education, and evangelism. \$150,000.

United Christian Youth Action in the States: \$275,000. (27.5%)

Each state is to determine the use of the funds which they receive as a result of The Call. The only stipulation is that the funds must be used for united Christian youth work.

United Christian Youth Action Through The Call: \$120,000. (12%)

As a direct result of the promotion of The Call united Christian youth work will be strengthened in communities across the nation. To meet administrative and promotional costs the denominations and the National Council of Churches advanced funds to be used in the development of this program. This money is to be returned.

Total, \$1,000,000.

By answering The Call youth and their leaders will thus help strengthen united Christian youth work in local communities, states, the nation, and throughout the world.

Extra Copies of This Issue

for young people and for leaders of youth may be obtained at these

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1-9, 25c each

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79 East Adams Street, Chicago 3, Illinois.

Lay Men and Women to Support Youth Call

MILFORD, Ind.—The General Council of the United Christian Youth Movement, in its annual session here, addressed an overture to the laymen and laywomen of the churches requesting their assistance in the promotion of *The Call to United Christian Youth Action*. The overture was addressed specifically to the National Laywomen's Committee, the Department of United Church Women, the National Laymen's Committee, and the Department of United Church Men,—all units of the National Council of Churches.

Following a description of *The Call*, the overture reads in part:

"The United Christian Youth Movement is laboring faithfully and diligently to carry the message of *The Call* to the youth of our churches throughout the nation. We recognize, however, that the achievement of the purpose of *The Call* is the concern of the total church.

"Therefore, the General Council of the United Christian Youth Movement urgently and respectfully requests the men and women of our churches through their agencies in the National Council of Churches to form supporting committees in local communities across the nation. These committees might have as their purpose the following:

1. To encourage young people as they plan and administer local aspects of *The Call*.
2. To assist community Call committees in making the best use of mass media of communication.
3. To assist community Call committees in interpreting *The Call* to adult members of the community.

"We would like the adults of our churches to be one with us in affirming the convictions expressed in 'My Covenant With God,' to which youth will subscribe as a part of their response to *The Call to United Christian Youth Action*."

The Rev. A. WILSON CHEEK, Executive Secretary of the United Christian Youth Movement, delivered the overture in person to the initial meeting of the National Laywomen's Committee in New York, September 18. After hearing a presentation of *The Call*, the women took enthusiastic and unanimous action endorsing *The Call*, and in projecting plans to help form supporting committees of laymen and laywomen. Subsequent presentations have been made to the other three groups and the response has been uniformly favorable. It is expected that the 1824 local councils of United Church Women will take the lead in forming the supporting committees.

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Call Field Workers at Camp Mack, Indiana. First row, left to right: Kenneth McCall, Carol Hoff, Lee Pearson, Andrew Young, Judy Lindstrom, Dave Kachel, Marilyn Warner, James Wingrove, Neewannah Schmidt, Bryson Couvillon, Donald Bowman.

Standing, left to right: Joan Watzke, Bob Nicholson, Bobbie Jean Taylor, Martha Beggs, John Simmons, Nancy Hicks, Charles Cox, Rosemary Evans, Paul Fenske, Lucille Couvillon, Martin Ruch, Mary Jo Taylor, Charles Wilson, Vivian Hardman, James Gray, Neil Lindley, Ann Brown, Sid Tucker, Letitia Eder.

Field Workers not present when picture was taken: George Sowerby, Sam Colman.

Denominational Youth At Work in the Field

CHICAGO, Ill.—Thirty-two Field Workers for *The Call to United Christian Youth Action* are hard at work throughout the United States promoting and organizing for the project. These young people come from a total of nine denominations and seventeen states. In the group there are eighteen boys and fourteen girls with ages ranging from seventeen to twenty-five.

The denominations represented among the Field Workers are: Church of the Brethren, Congregational Christian Churches, Disciples of Christ, Evangelical and Reformed, Evangelical United Brethren, Methodist Church, Presbyterian Church, U. S., Presbyterian Church, U. S. A. and Reformed Church in America.

The Call Field Workers underwent an intensive training period at Camp Alexander Mack, Milford, Indiana in September before they began their work in the states in September. Each Field Worker has been assigned to one of twenty-nine areas throughout the nation. In most cases these areas are composed of one or two states, depending on geographical situation and population. The Field Workers will serve in their respective areas until February 3, 1952. It is during Youth Week 1952, January 27-February 3, when *The Call* will be heard and answered.

These thirty-two young people will concentrate their main efforts on the organization of key communities in the states and interpretation of *The Call* to young people and adults throughout the nation. They are working on a subsistence basis and have interrupted their plans for school in order to render this service to the Church and ecumenical Christianity.

Also serving with *The Call* are four

Youth Associates: BILL BARRICK, JOSH WILSON, BOB NEHER, and BOB FUDGE, whose duties are primarily connected with National Call promotion. These associates are also serving on a subsistence basis.

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Current Feature Films

Estimates Prepared by Independent Filmscores

Films gauged to (but not necessarily recommended for):

M—Mature Audience

Y—Young People

C—Children

*—Outstanding for Family

†—Outstanding for Adults

Alice in Wonderland (British; Souvaine) Carol Marsh. *Drama*. The Lewis Carroll story told by Artist-Producer Lou Bunin with live actors and plastic-rubber puppets. Prologue points parallel between characters and supposed real life originals. . . . Interesting technically, but parallelism is artificial, strained, while poor color quality, unattractiveness of puppets, stodgy pace make it less sprightly, more labored than current Disney version of story.

M,Y,C

Angelo (Italian; Scalero) Renato Baldino, Angelo Maggio, Umberto Spadero. *Drama*. Released from five-year prison term, young Italian cafe singer finds that the "son" left when his wife died in childbirth is a mulatto, born of his wife's affair with American Negro G. I. The law says he must care for the boy. He does so, resentfully, but gradually the winsome child so wins him over that he finds parting from him almost more than he can bear. . . . An appealing film, often humorous in spite of its theme, and always moving. Contrived ending weakens its force, but it still manages to convey the message that war leaves in its wake more tragedies than are dreamed of. M,Y

Angels in the Outfield (MGM) Donna Corcoran, Paul Douglas, Janet Leigh. *Comedy*. When an angel warns him against his terrible temper and profanity, hard boiled baseball manager is disturbed enough, but when a little orphan sees nine angels guiding his team he really gets worried and sets about reforming himself, to the spectacular benefit of his team and its pennant prospects. . . . Shot mostly at Pittsburgh Pirates field, film gets a little too whimsical, what with orphans, nuns and angels involved, but for the most part it is fun, and is performed with zest and good comic timing.

M,Y,C

The Big Carnival (Par.) Bob Arthur, Kirk Douglas, Porter Hall, Jan Sterling. *Drama* formerly called "Ace in the Hole." How a cynical has-been reporter plays on mob morbidity, human weaknesses to prolong rescue of man trapped in cave-in

to advance himself by keeping the sensational "scoop" to himself. . . . Realistically set in New Mexico desert, hard biting film presents revolting but regrettably true aspects of humanity—individually and in the mass. Plot is weakened by reporter's sudden remorse, for which there has been no build-up. Excellent characterizations.

M

***Cattle Drive** (Univ.) Joel McCrea, Dean Stockwell. *Drama*. How association with honorable cowboy and his pals who rescue him after he has wandered from desert train stop and take him with them on cross country trek make a decent lad out of spoiled, arrogant son of railroad tycoon. . . . "Captains Courageous" theme on the early western prairie. Magnificent scenery, technicolored, with exciting shots of cattle and wild horses in action. Theme is particularly commendable for younger audiences, with its stress on manly virtues, honor, its lack of violence and gunplay.

M,Y,C

†David and Bathsheba (Fox) Susan Hayward, Raymond Massey, Gregory Peck. *Drama*. The Old Testament story of King David's adultery, subsequent suffering of God's wrath, remorse and atonement. Episodes in flashback form recount earlier aspects of David's career. . . . Done with considerable dignity, absence of garish synthetic pageantry usually attendant on Hollywood's filming of biblical subjects. Peck creates believable portrait of the king, but other characterizations approach stereotypes. Color is pleasing, technical aspects are executed with care and realism.

M,Y

Flying Leathernecks (RKO) Robert Ryan, John Wayne. *Drama*, technicolored, celebrating work of marine air wing in World War II, mainly on Guadalcanal, with emphasis on need for close air-groundforce integration. For story interest, conflict between leader and executive officer on how much personal consideration should be permitted to affect performance of duties. . . . Plot is secondary to combat sequences, many of which include actual battle footage. Good of its kind.

M,Y

Here Comes the Groom (Par.) Bing Crosby, Franchot Tone, Jane Wyman. *Comedy*. Faced with need to marry in order to keep the war orphans he has adopted, carefree reporter launches hilarious campaign to prevent his tired-of-waiting fiancée from going through with plans to wed her boss, an unfortunately personable Boston blueblood. . . . Starts out as sensitive, music-laced Crosby fare, then plunges into boisterous, improbable farce. It's entertaining enough, but at times gets beyond the borders of good taste.

M,Y

Kind Lady (MGM) Ethel Barrymore, Betsy Blair, Maurice Evans, Angela Lansbury, Keenan Wynn. *Melodrama*. Wealthy, elderly art fancier finds that the supposed "struggling young artist" and his family

she takes into her home out of kindness are really crooks. With aid of confederates, they keep her captive in her room, proceed with diabolic plot to sell off her treasures. . . . Film is really a photographed stage production, remade from play and, farther back, from Walpole novel. Skilled cast does effective job of creating slowly mounting suspense, as it comes seem that proceedings will surely end in violence. A literate, leisurely production.

M

Odette (British; Lopert Distributor) Marius Goring, Trevor Howard, Ann Neagle. *Melodrama*. True story of exploits behind German lines of Frenchwoman working for British intelligence, her capture and torture by nazis, her experiences in concentration camp waiting for execution. . . . Interesting revelation of espionage techniques on both sides of the battle lines, convincing, suspenseful, but so choppy edited the relation of events is not always clear.

M

On Moonlight Bay (War.) Leon Ames, Doris Day, Billy Gray, Gordon MacRae. *Comedy*, in technicolor, based vaguely of Tarkington's "Penrod" stories, stressing the romance between tomboyish big sister and the self-consciously "radical" college boy next door. . . . Predictable domestic fare fondly handled for unpretentious, likable comedy.

M,Y

The People Against O'Hara (MGM) William Campbell, John Hodiak, Diane Lynn, Pat O'Brien, Spencer Tracy. *Melodrama*. Lawyer, broken after successfully conquering of alcoholism, returns to criminal courts to defend youth accused of murder. By strenuous lone-wolf efforts he proves the boy's innocence, but in doing so ruins his legal reputation, atones in financial sacrifice. . . . Ingeniously plotted, ably performed by all members of excellent cast—but somehow plodding, uninspired in execution.

M

People Will Talk (Fox) Jeanne Crain, Finley Currie, Cary Grant. *Comedy*. Physician-professor shocks staid medical school with unorthodox flaunting of profession accepted procedures, refusal to reveal his mysterious past. And in reversal of Hollywood's famed morals code, he rewards unrepentant patient about to bear a soldier's illegitimate child by making her his adored wife. . . . Glib, sophisticated, frequently provocative in ideas. But it is vaguely motivated, so casual in plot, that it seems to be taking place in a vacuum so frivolous in treatment of serious theme as to be annoying.

Rhubarb (Par.) Gene Lockhart, Richard Milland, Jan Sterling. *Comedy*. Brooklyn sees something new when its favorite big league baseball team is willed, along with \$30 million, to an alley cat beloved by late tycoon. The cat is considered very much a liability by the press agent appointed as his guardian, by the ballplayers and by all the fans. But he comes through in a style no one could have anticipated. . . . Introduction of sordid gambling element is only jarring note in a sprightly farce that departs from the usual patter has unexpected moments of satire, moving at lively pace.

M,Y

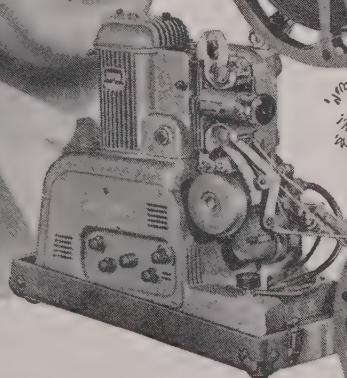


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Audio-Visual Resources

For Use With The Call to United Christian Youth Action

Primary Resources

A new sound filmstrip, *The Accused*, has been prepared especially for use in promoting The Call to United Christian Youth Action. (83 frames, B & W, script and guide, two 12-inch double-faced records, 78 rpm, unbreakable. For sale and source of distribution, see page 13.) The filmstrip is intended to stimulate discussion and to lead members of a youth group to plan for united Christian youth action in their community. It is usable with senior high and older youth (18 to 23), and with leaders.

Frank Craig, representing Christian youth, defends Christian youth against the charges: (1) that youth do not help others find Christ; (2) that youth spend the majority of their time and money on themselves without concern for others; and (3) that youth do not practice Christian brotherhood. In his defense Frank Craig relates some of the activities of youth across the country, making a fascinating list of real life experiences.

The judge points out that until Christian youth are united in number and strength to make Christian action of this kind typical and general, they are on probation. Frank Craig is instructed to return to make a report on progress.

Leaders selecting audio-visuals implementing The Call will, of course, want to consult the resources listed in the *Audio-Visual Resource Guide for Use in Religious Education*. (Second Edition, 1950 and Part Two, 1951 of the *Audio-Visual Resource Guide*, sell for \$1.50 each or \$2.50 for both copies. Available from the National Council of Churches, 79 East Adams Street, Chicago 3, Illinois.) The 1951 supplement recently released includes nearly four hundred additional titles, bringing the total of evaluations to almost nine hundred titles.

Community Census

Local groups planning volunteer service in a community religious census may wish to use the sound filmstrip, *You Take It From Here*, (50 frames, black and white,

one 12-inch double-faced record, 78 rpm about 15 minutes; sale \$10, or \$6 to United Christian Teaching Mission.) The filmstrip, designed specifically for use with the National Christian Teaching Mission, is available from the National Council of Churches, 79 East Adams Street, Chicago 3, Illinois. The basic purpose is to show census takers how to do their job effectively when they are calling on the homes to which they have been assigned.

Work Camps and Service Projects

For service projects the following materials might be used:

Pick and Shovel Ambassadors (5 frames, color, script, sale \$5, produced by the World Council of Churches, available from above and from some denominational publishing houses), tells the story of 1951 youth work camps sponsored by the World Council of Churches. A highly recommended filmstrip for use with youth 18-23 and young adults, to inspire them to volunteer for similar projects abroad or at home; also to stimulate discussion of present world conditions and what Christians, especially in America, can do to meet some of the needs in war-torn countries.

The transcription entitled *The Bridge* from Series VIII of the "All Aboard for Adventure" recordings (16 inch transcription, one side, 33 1/3 rpm, 15 min.), produced by and available from the Protestant Radio Commission, is an effective program showing what work camps can do and have done. The work camp project is building a bridge in the Ozarks and the story tells how a city girl learns cooperation and helpfulness, how to face life's problems, and what is important in life, as she works with the young people.

A More Excellent Way (16mm, sound color, 27 min., rental \$10) produced for the Christian Work Camp Fellowship of Canada in 1949, is available from some denominational publishing houses. This is a documentary film presenting several forms of summer work projects in Canada—work camps, vacation schools, student-in-industry internships, and student-in-agriculture camps. An amateur production, this film nevertheless is usable with senior high and older groups in recruitment of young people for work projects and to interpret this type of activity.

For provoking discussion on a local social need and motivation to constructive action, the Protestant Film Commission production, *What Happened to Jo Jo*, may be used with senior high and youth groups. This was described in the December, 1950 issue of the *International Journal*.

The Methodist sound filmstrip, *Clean Up! Paint Up! Perk Up!* (78 frames, color, manual, two 10-inch records, 78 rpm, sale \$12.50, rental \$2.50), uses color cartoons and black and white photographs. It is an amusing satire on unclean churches, as seen through the eyes of church mouse who is evicted in a cleanliness campaign. Excellent for promoting interest in a clean-up project in the church.

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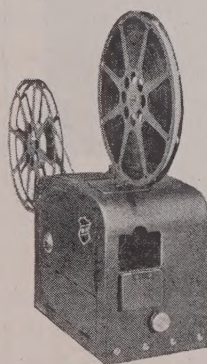


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mission for the Home Missions Council in 1950, the 16mm sound motion picture, *Again—Pioneers* (B&W, 68 min., rental \$12 from the RFA and denominational publishing houses) tells how a home missions field worker helps an American community to see the needs of migrants, and to see something of the total task of the church in relation to the under-privileged of the nation.

The article entitled, "To Build a Better Society," prepared by Doris P. Denison and appearing on page 36 of the July-August *Journal*, will give other resources available in the areas of Domestic Social Order and International Social Order.

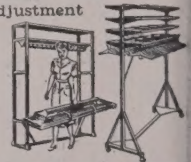
Sources

Contact your denominational headquarters, your state council office, or the Religious Film Association concerning these materials.

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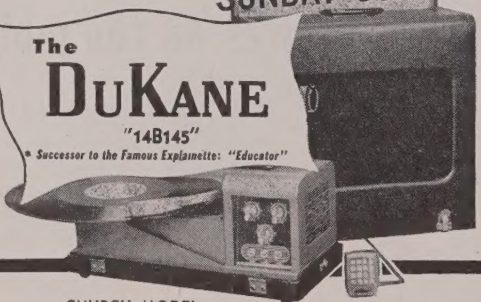
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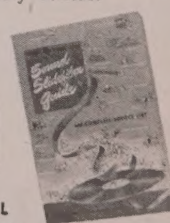
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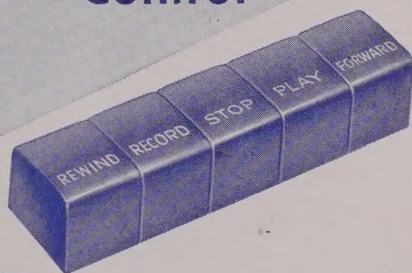


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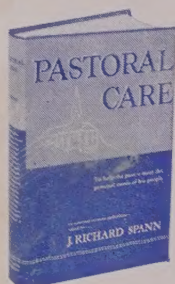
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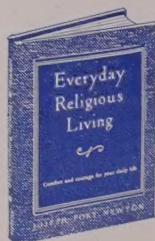
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